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ART. I.—*Sermons on several Subjects, by the late Rev. William Paley, D.D. Subdean of Lincoln, Prebendary of St. Paul's, and Rector of Bishop-Wearmouth. Second Edition.* 8vo. Longman.

DR. Paley says in the codicil to his will, that 'if his life had been spared, he had intended to have printed at Sunderland a volume of sermons,—about 500 copies; and had proceeded so far in the design as to have transcribed several sermons for that purpose.' The other sermons in this collection were transcribed from a parcel mentioned in the same codicil, but which, according to the author's own confession, were left in an unfinished state. The codicil then directs that a selection of these discourses should be printed by the Rev. Mr. Stephenson at the expence of the executors to the will, and should be distributed in the neighbourhood of Bishop-Wearmouth:

'First to those who frequented church, then to farmers families in the country, then to such as had a person in the family who could read, and were likely to read them; and finally,' Dr. Paley, consulting probably his literary fame, and his theological consistency, added 'I WOULD NOT HAVE THE SAME SERMONS PUBLISHED FOR SALE.'

But the executors have since thought it right to deviate from this clause in the will, and to publish the sermons contrary to the express injunctions of the testator, in order as is professed, to prevent a surreptitious sale. But were there no other means of preventing a surreptitious sale than by violating the will of Dr. Paley? Did not the Doctor himself, when he directed that his sermons should be distributed only among his parishioners at Bishop-Wearmouth, foresee that some of those copies might, by loan, by sale or stealth, by accident, or design, find their way into a more extensive circulation?

But a vigorous conduct on the part of the executors might as easily have prevented the surreptitious sale of this work as an author can prevent the surreptitious publication of any of his works. If Dr. Paley had lived to have copied and revised these sermons himself, it appears from the codicil to his will that he did not, *in that case,* intend to print more than 500 copies for private distribution. But the Doctor had transcribed only a few of these sermons before his death, and many of those which are found in this collection, were left in a very unfinished state. This rendered him unwilling that they should have any thing more than a circumscribed circulation among those before whom they were preached. It appears therefore to have been the duty of the executors most rigidly to have complied with the intentions of the testator; and not to have distributed a copy more than he had ordered by his will; and, at any rate, not to have *sanctioned the public sale.* The executors should have considered that Dr. Paley himself thought these sermons unfit for the public eye, that they are more likely to diminish than to augment his literary fame, and that some of the doctrines which he espoused in the hour of sickness and decay, when his intellect was more clouded, and his judgment less clear, were totally irreconcilable with those to which he was known to adhere in his *better days.* Or did the extraordinary phenomena which have terrified even many strong and reflective minds within the last twenty years, induce Dr. Paley to think that, in some points of faith, there should be an exoteric doctrine for the illiterate, and an esoteric for the wise; that a certain portion of darkness is better than too much light; that it is better to maintain even erroneous opinions, which have been long established, than to run the risque of innovation? There are some few points of doctrine in these sermons which, Dr. Paley, however well he might, in his declining years, think that they were adapted for the meridian of Bishop-Wearmouth, would not, in the vigorous maturity of his intellect, have ventured to defend before an enlightened audience. The theological tenets, indeed, which are espoused in these sermons, though they make some rather awkward efforts to approach the standard of what is called orthodoxy, or the religion of the loaves and fishes, are, nevertheless in numerous instances, as dissonant from the thirty-nine articles, as those articles themselves are both from reason and the scriptures.

We do not deny, but that, in many passages in these sermons, we discover marks of what Paley was in his brightest days. We see proofs of the same lucid clearness of concep-

tion, the same discriminating perspicacity, the same coherence and solidity of reasoning, and the same energy of diction. The sermons themselves are on the following topics.

'Seriousness in religion indispensable above all other dispositions.—The Love of God.—Meditating upon Religion.—Of the State after Death.—On Purity of the Heart and Affections.—On Taste for Devotion.—Of the Doctrine of Conversion.—Prayer in Imitation of Christ.—On Filial Piety.—To think less of our Virtues and more of our Sins.—Salvation for Penitent Sinners.—Sins of the Fathers upon the Children.—How Virtue produces Belief, and Vice unbelief.—John's Message to Jesus.—On Insensibility to Offences.—Seriousness of Disposition necessary.—The Efficacy of the Death of Christ.—All stand in need of a Redeemer.—The Efficacy of the Death of Christ consistent with the Necessity of a good Life; the one being the Cause, the other the Condition of Salvation.—Pure Religion.—The Agency of Jesus since his Ascension.—Of spiritual Influence in general.—Sin encountered by spiritual Aid.—Evil Propensities encountered by the Aid of the Spirit.—The Aid of the Spirit to be sought and preserved by Prayer.—The Destruction of the Canaanites.—Neglect of Warnings.—The Terrors of the Lord.—Preservation and Recovery from Sin.—This Life a State of Probation.—The Knowledge of one another in a future State.'

Most of these sermons are brief; and are, for the most part, composed of a series of observations on the subjects of which they treat, such as the great and well-furnished mind of Paley would readily produce without any unusual stretch of the intellectual faculty. We do not say that all the reflections are altogether trite and common-place; for Paley could not, even in the most careless mood, write many pages without either producing something that was new, or giving new force to what was old. The first sermon, which is on seriousness in religion, is one of the longest. The author shows in a simple but impressive manner, the causes and constituents of that levity of mind which is the opposite of seriousness, and which, while it lasts, forms a sort of impassable barrier against the access of religious reflections to the understanding. In answer to the common objection that religion generates sadness and dejection, Dr. Paley remarks with his usual discrimination and good sense that,

'No man's spirits were ever hurt by doing his duty, on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience sake, will prove a cordial for weak and low spirits beyond what either indulgence or diversion, or company can do for them. And a succession and

course of such actions and self denials, springing from a religious principle, and manfully maintained, is the best possible course that can be followed as a remedy for sinkings and oppressions of this kind. Can it then be true that religion leads to melancholy? Occasions rise to every man living; to many very severe as well as repeated occasions, in which the hopes of religion are the only stay that is left him. Godly men have that within them which cheers and comforts them in their saddest hours; ungodly men have that which strikes their heart like a dagger in their gayest moments. Godly men discover, what is very true, but what, by most men, is found out too late, namely, that a good conscience, and the hope of our Creator's final favour and acceptance are the only solid happiness to be attained in this world. Experience corresponds with the reason of the thing. I take it upon me to say, that religious men are generally cheerful. If this be not observed, as might be expected, supposing it to be true, it is because the cheerfulness which religion inspires, does not show itself in noise, or in fits and starts of merriment, but is calm and constant. Of this, the only true and valuable kind of cheerfulness, for all other kinds are hollow and unsatisfying, religious men possess not less but a greater share than others.'

In the sermon on the love of God, we do not find much said that has not been better said before. The love of God must be considered either as a devotional feeling of gratitude, excited by the intellectual perception of his goodness in the external world, or by the actual sensation of it in every pleasure which we experience. The love of God, as it is thus explained, must, under some modifications, and in a greater or less degree, find its way to the bosoms of men under every system and in every clime. But when Christian theologues talk of the love of God, they generally include in the idea not merely a devout sense of thankfulness in its passive state, but as possessing all the energy of an active principle of benevolence. To love God according to the injunctions of the Christian scriptures, is to keep his commandments. The love of God in this point of view, is considered both as an effect and as a cause. It is the effect of knowledge, and it is the cause of holiness. We cannot love God without some previous cognizance of the proof that he is; and before we can obey his will, it is necessary to know what it is. It is not blind obedience which is required of man. It is not merely that obedience which an impetuous sensation might engender; but which might be vacillating or fugitive as the cause. It is rather that obedience, which is the fruit of knowledge, which is the most fit and acceptable homage for rational and accountable man to offer to his maker. Of knowledge, as it regards the works of God, or

the experience of his goodness, in the great theatre of creation, or in the dealings of his providence, love will always be the fair associate. But love without knowledge, or devotional regard without intellectual discrimination, the fervors of piety without the presence of an enlightened mind, are apt to give a wrong direction to the feelings, to set some of the passions in a blaze, or to generate a tendency to superstition and intolerance. The dark pages of ecclesiastical history, will teach us what enormities have originated in the love of God, where it has been associated with ignorance.

Dr. Paley says that 'the love of God is a guard against error in conduct;' that 'it in some measure supplies the place of every rule.' But is that love likely to produce these effects which is not illumined with knowledge? Must we not know what duty is, before we can deliberately guard against the deviations? And with respect to rules of conduct, can their fitness or unfitness be known without the exercise of the understanding? But Dr. Paley says that 'he, who has it, (the love of God) within him, has little to learn.' Our answer to this is, that the love of God can be nothing but a confused and indeterminate sensation, where it is blended with ignorance; and that, where the heart is not previously the seat of vicious habits, God *will always be more loved in proportion as he is more known.*

That religion is most worthy of a rational nature, which is founded on a comprehensive knowledge of the attributes of God. These attributes, in proportion as they are better understood, will be found to produce every religious impression which can be wanting either on the mind or heart. Does thy soul need an awful idea of his power? seek it in the contemplation of the heavens above. Behold the sun, the moon, and the stars, which he hath ordained. Does thy heart pant for the conscious presence of his goodness? Go in request of it in the earth beneath. Proofs of it exist within thee, and are scattered around thee. Has not ample gratification been provided for every sense? Hast thou not abundant evidence of his goodness in the structure of man and in the charms of creation? in the objects of thy sight, thy hearing, thy touch, thy taste, thy smell? GOD IS LOVE; of this thou possessest accumulated proof; and thy mind if it be at all reflective, may continually add to the stock.

In the third sermon the author very earnestly enforces the necessity of religious meditation.

'If the great author of all things,' says Dr. Paley, 'be himself invisible to our senses, and if our relation to him must necessarily

form the greater interest and concern *of our existence*, then it follows, that our great interest and concern are with those things which are now invisible. We are saved by hope, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." The first infirmity, therefore, which religion has to conquer within us, is that which binds down our attention to the things which we see. The natural man is immersed in sense: nothing takes hold of his mind but what applies to his sense, but this disposition will not do for religion: the religious character is founded in hope, as contradistinguished from experience, in perceiving by the mind what is not perceived by the eye; unless a man can do this, he cannot be religious: and with many it is a great difficulty.'

'All religion,' says the author, 'which is effectual, is and must be spiritual. Offices and ordinances are the handmaids and the instruments of the spiritual religion, calculated to generate, to promote, to maintain, to uphold it in the heart, but the thing itself is purely spiritual. Now the flesh weigheth down the spirit as with a load and burden.'

In this passage and in many others in these sermons, Dr. Paley has used terms, which are very familiar in the productions of divines, and which are suffered to pass current in the popular vocabularies of theology, but which, when they come to be examined, are found to be destitute of ideas, or to surpass human comprehension. The Doctor says, 'all religion which is effectual is and must be spiritual.'—Now, what is the precise meaning which the Doctor intended in this place to convey by the word *spiritual*? For in an affair of so much importance as religion, no words ought to be used which have not a precise and definite signification. Yet it is in religion more than in any thing else, in which terms are used which are in the highest degree ambiguous, indeterminate, and obscure. In fact, the vocabulary of theology is in the hands of the great mass of writers on the subject, a mere jargon of senseless sounds. Dr. Paley however can seldom be accused of having employed words without a definite meaning. He has done it more frequently in the present posthumous publication, than in all his other writings. The reason is obvious;—in this volume of sermons, he has, for the most part, taught the established opinions in such terms as he found in common currency, and which are wont to be circulated without inquiry into their signification, or any attempt to resolve them into their constituent parts.—But to return from this digression.—What is the precise meaning which the author intended to affix to the word "*spiritual*," as it is here employed?—"All religion which is effectual is and must be *spiritual*." Did he by spiritual mean what is not composed of flesh and blood? as it is

said in scripture, "a spirit has not flesh and blood, &c."—In this case the sentence would run, "all religion, which is effectual, must not be made up of flesh and blood."—But the converse of this would be "all religion which is effectual must not be human," for what is the human nature but flesh and blood? this therefore could not be the Doctor's meaning.—By *spiritual* did the Doctor mean *invisible*? for what is spiritual or immaterial, cannot be discerned by any material sense. In this case the sentence would run, "All religion, which is effectual, must be invisible."—But as the Doctor is talking of religion, in its relation to this life, and as the way of advancement to a better, (which is implied in the term *effectual,*) he cannot mean a religion which is impalpable to sense, or of which there is no *visible* evidence in this earthly scene. Methodists talk a great deal about "*spiritual religion*;" by which they mean that religion which has most of the zest of sensation, and which supposes a sort of extatic delirium in the devotional sensibility; but Dr. Paley was no methodist, and therefore by 'a religion to be effectual must be spiritual,' he could not mean 'a religion which is entirely confined within the province of *feeling*, without any active visible existence.—But, perhaps, by "all religion, which is effectual, must be *spiritual*," the Doctor means must be real and sincere;—sincere in opposition to what is hypocritical, and real, as contrasted with what is visionary, or what has no actual corporeal existence.—Here then, after having at length extricated ourselves from the wilderness of conjecture, we approach to the region of common sense, which we heartily wish that our modern theologues would never abandon to rush into the thickets of mystic ignorance or fanciful absurdity. If Dr. Paley meant by "that religion which is effectual, must be spiritual," that religion which is real and sincere, he must have known that no religion can be real and sincere which is not operative in the disposition, the sentiments and the conduct.—Now let us ask the reader, what is this but practical religion?—Instead, therefore, of using a term which is not very definite, and which might mislead, why could not the learned Doctor have simply said 'all religion, which is effectual, is and must be *practical*.'—This would have prevented all misapprehension; and it would be impossible for Dr. Paley or any other divine in Christendom to prove that any other religion than this is or can be effectual; that it is, or that it can be, of any service in this life or of any advantage with respect to the promotion of our happiness in the next.—We are well aware that our notions of religion have not been sufficiently diversified with the *regale of mystery*, for

the common mass of mankind. But, if truth be a less savory dish than error that is not our fault; but the fault of a vitiated taste.

In the next sentence to that which we have examined at large, Dr. Paley says "offices and ordinances are the handmaids and instruments of *spiritual* religion, calculated to generate, to promote, to maintain, to uphold it in the heart, but the *thing* itself is purely *spiritual*." Here the word *spiritual* is used twice, and in neither place is it very clear what is meant, unless we have recourse to our former supposition that it means *real* or *practical*. Of this religion, which he denominates spiritual, the Doctor says that "offices and ordinances are the handmaids and the instruments." Now what are we to understand by these offices and ordinances? Did he mean the *rites and ceremonies of the church of England*; including the offices and ordinance of baptism, of communion, of the visitation of the sick, of the burial of the dead, of the gun-powder-plot, of the capital punishment of King Charles?—We fear, very much fear that none of these offices and ordinances of our mother church, even though accompanied with the lifting up of hands and the falling down of knees, will be in the language of the Doctor the "*handmaids and instruments*," of practical religion, "*calculated to generate, to promote, to maintain, to uphold it in the heart*."—We will venture to affirm, in opposition to the authority of the Doctor, and to any authority whatever, that true practical religion is neither generated, nor promoted, nor maintained, nor upheld by the *rites* and *ceremonies* of any church in Christendom. No;—thank heaven; practical religion is neither begotten, nor maintained by the stones of which a church is made, nor by the bells in the steeple, nor by the organ in the aisle, nor even by the hood and surplice of the officiating priest. Religion, is independent of all, and of any of these, with all the associated forms.—Practical religion is nothing more nor less than the HABIT OF WELL-DOING. As it refers to the mind and affections it denotes the *disposition* to do good; as it refers to the conduct it implies the *actually* doing it as often as opportunity offers.—But what offices, and ordinances, what rites and ceremonies are these which can *generate, promote, maintain,* and *uphold* this habit?—None! the only means with which we are acquainted by which this habit of well doing can be produced, cherished, and invigorated, is by the continual repetition of the particular acts of which it is composed.—These acts we need not enumerate, they are known to all, in whom the moral sense has not been benumbed and deadened by a course of vice.

In his fourth sermon, which is "on the state after death," Dr. Paley has, as might have been expected, thrown no new light over the subject; but his conclusion is, that after death, we shall have bodies, though far different from, and superior to the present; but that, notwithstanding this, the continuance of the same consciousness will enable us to recognize ourselves.—Dr. Paley has not entered into the perplexing question of a *corporeal resurrection;* but it is pretty evident that he did not receive the doctrine according to its literal acceptation. For his resurrection refers rather to that of the *same consciousness* than of the *same body?* The language of Christ on this subject was an accommodation of ideas to the imbecility of human apprehension.

The fifth sermon, which is on the "purity of the heart and affections," from 1 John iii. 2, 3, contains some excellent remarks. The following may serve as a specimen.

'Our Saviour hath told us what the things are which defile a man, and this is the enumeration; evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; and the reason given why these are the real proper defilements of our nature, is, that they proceed from within, out of the heart: these evil things come from within, and defile the man. The seat, therefore, of moral defilement, according to our Saviour, is the heart; by which we know, that he always meant the affections and the disposition: The seat therefore, of moral purity must necessarily be the same; for purity is the reverse of defilement. Consequently, to purify ourselves, is to cleanse our hearts from the presence and pollution of sin; of those sins which reside in, and continue in the heart. This is the purgation particularly intended in our text. This is the test of purgation enjoined upon us. It is to be noticed, that it goes beyond the mere control of our actions. It adds a further duty, the purifying of our thoughts and affections. Nothing can be more certain, than that it was the design of our Saviour, in the passage here referred to, to direct the attention of his disciples to the heart, to that which is within a man in contradistinction to that which is external. Now he who only strives to control his outward action, but lets his thoughts and passions indulge themselves without check or restraint; does not attend to that which is within him, in contradistinction to that which is external. Secondly, the instances which our Saviour has given, though like all instances in Scripture, and to say the truth, in all ancient writings, they be specimens and illustrations of this meaning, as to the kind and nature of the duties or the vices which he had in view, rather than complete catalogues, including all such duties or vices by name, so that no other but what are thus named and specified were intended: though this qualified way of understanding the enumerations be right, yet even this enumeration itself shows, that our Saviour's lesson went beyond the mere external

action. Not only are adulteries and fornications mentioned, but evil thoughts and lasciviousness; not only murders, but an evil eye; not only thefts, but covetousness or covetings. Thus by laying the axe to the root, not by lopping off the branches, but by laying the axe to the root, our Saviour fixed the only rule which can ever produce good morals.'

If such be '*the only rule which can ever produce good morals*,' what becomes of the *Doctor's offices* and *ordinances* to which so much *spiritual* efficacy was lately ascribed?—We were pleased with the following observation in the sixth sermon.

'In public worship we thank God in general terms, that is, we join with the congregation in a general thanksgiving; but a devout man brings to church the recollection of special and particular mercies, particular bounties, particular providences, particular deliverances, particular relief recently experienced, specially and critically granted in the moment of want or danger, or eminently and supereminently vouchsafed to us individually. These he bears in his thoughts, he applies as he proceeds; that which was general, he makes close and circumstantial; his heart rises towards God, by a sense of mercies vouchsafed to himself. He does not, however, confine himself to those favors of Providence, which he enjoys above many others, or more than most others; he does not dwell upon distinctions alone; he sees God in all his goodness, in all his bounty. Bodily ease, for instance, is not less valuable, not less a mercy, because others are at ease, as well as himself. The same of his health, the use of his limbs, the faculties of his understanding. But what I mean is, that, in his mind he brings to church mercies, in which he is interested, and that the most general expressions of thankfulness attach with him upon particular recollections of goodness, particular subjects of gratitude, so that the holy fervour of his devotion is supported; never wants, nor can want materials to act upon.'

The sixth is altogether an excellent discourse. In the seventh sermon on Matt. ix. 13, the doctor supports an opinion, which is not quite in unison with some of the thirty-nine articles, nor with the tenets of the methodists, that there are some persons, who, from having been piously educated, and having persevered in pious courses, *have no need of, what is called, conversion.* But the doctrine of the church evidently is that *all, without one individual exception, are corrupt to the very core*, and cannot be purified without the unction of grace. And the *orthodox* would have told the doctor that this unction is a gratuitous thing, which has no reference either to pious education or to pious courses.—We think, however, though the doctor has made some demonstration of his heresy, that he has proved his point, that the doctrine of conversion should not be indiscriminately enforced.

In the eighth sermon on praying in imitation of Christ, Dr. P. remarks

'Every man has some subject or other to which his thoughts turn when they are not particularly occupied. In a good Christian this subject is God, or what appertains to him. A good Christian walking in his fields, sitting in his chamber, lying upon his bed, is thinking of God. His meditations draw of their own accord, to that object, and then his thoughts kindle up his devotions; and devotion never burns so bright or so warm, as when it is lighted up from within.'

In the ninth sermon we find some good remarks on the interesting story of Joseph and his brethren, but the Doctor employs it principally to inculcate dutifulness of children to their parents.—In two sermons the Doctor impresses with considerable force the necessity of thinking less of our virtues and more of our sins. In sermon xiii. the Doctor endeavours to reconcile the tremendous threat in Exod. 20.5. of visiting the sins of the fathers on the children to the third and fourth generation, with the benevolent character of the Deity and to other parts of scripture, to which it seems diametrically opposite. We leave it to the reader to determine his success in settling this knotty point, as well as his attempt to prove in serm. xxix. that the command of God to exterminate the Canaanites was consistent with his justice and other attributes.

In this collection we meet with three sermons on spiritual influence, and the same number on spiritual aid; which are interspersed with many discriminating remarks and pious thoughts.—In the three sermons on the death of Christ, the Doctor endeavours to make an approximation to the *orthodox* creed on this subject; but still we do not believe that the orthodox will give him many thanks for his pains. The Doctor assigns to the death of Christ a certain degree of efficacy 'in the procurement,' (we use his own words) 'of human salvation,' but still he inculcates the necessity of human obedience with as much earnestness as if salvation could be procured in no other way.—The Doctor, borrowing the opinion of an impartial theologue, but which that theologue on further research abandoned as untenable, considers the death of Christ as the *cause*, and a good life *as the condition of salvation*.—The last opinion is certainly true; but the first is founded on an error, originating in a misapprehension of Jewish phraseology.

The ONLY CAUSE of human salvation is the love of God, not operating through the medium, nor caused by the intervening agency, of another's sufferings, but impelled by his own

essential, and infinite benevolence towards his sensitive, intellectual, and accountable, but frail and imperfect creatures. —The love of God, like his own existence and all his unsearchable attributes, is uncaused; but nevertheless it operates as not only revealed religion but the moral constitutionof the world seems to prove,according to certain laws; and it is by obedience to these laws,that man as a free agent may secure the love of God, or rather those benefits, that peace and that joy which those who thus render themselves the *objects of the divine love*, invariably possess. The scriptural doctrine is that "*God is love;*" *love*, *self existent* and *uncaused*; and with respect to the love of God, as it exists in the breast of man,—"*this is the love of God that we keep his commandments,*" or obey those laws which he has ordained; and in the channel of which his beneficence constantly flows.

Very cogent and very satisfactory reasons have been assigned for the death of Christ by the theologue, to whom we have alluded above, without having recourse to the absurd and heathenish notion of a *vicarious punishment*.—But though we do not think that one man by his sufferings can accumulate a stock of merits on which another may draw by the help of faith for as much as is requisite for his own salvation, yet we are far from thinking that the future happiness which is destined for good men of all nations and systems is the effect of individual merit so much as of divine benevolence. Compared with the purity and perfections of God the best men living are nothing but infirmity and pollution; but is not the love of God greater than the infirmity of man? Is not the love of God infinite? *Is it not sufficient to supply all the deficiency of human merit, to fill up the blank that is left in the moral performances of man?*—To ascribe the final acceptance of man to the death and sufferings of an individual, of whatever dignity or rank he may be rather than to the love of God, is to derogate from the most glorious attribute of the Most High, and to lower it in the estimation of his creatures.—We shall have other opportunities of saying more on this subject.

The last sermon in this volume is on the knowledge of one another in a future state. Dr. P. founds what he says on this topic, on the latter clause in the 38th verse of Col. 1.—The scripture itself throws so little light on this subject, that it can be supported only by remote inference or probable conjecture. But the idea itself does certainly derive countenance from some passages in scripture,and the thought is so cheering to the heart,and such a source of solace in this world of calamity and disappointment, that we were glad to see it supported by the respectable authority of Dr. Paley.

We do not think that the present sermons make any accession to the theological or literary fame of the author, and the executors would have acted wisely in not exposing them to public sale. The name of Dr. Paley will perhaps procure them a considerable temporary circulation, and some of the clergy may lay them under contribution for their sabbatical necessities.

ART. II.—*Memoirs of Robert Cary, Earl of Monmouth, Written by himself. And Fragmenta Regalia, being a History of Queen Elizabeth's Favourites, by Sir Robert Naunton. With explanatory Annotations.* 8vo. 10s. 6d. Murray. 1808.

THE former part of this volume is an anonymous republication of the memoirs of one of Elizabeth's courtiers, originally edited from a MS. by the Earl of Cork, and recently brought again into notice, by the copious use which Mr. Walter Scott has made of the work, as illustrative of the border history. The life of this noble author was divided between the pleasures of the court and the perils of war. At court he seems to have lived very much 'by God's blessing,' or in more modern phraseology, by his wits. One of his methods of raising a supply is not yet out of fashion.

'Having given out some money to go on foot in twelve days to Berwick, I performed it that summer, which was worth to me 2000*l.* which bettered me to live at court a good while after.' p. 20.

He was in Flanders in 1577 and 8, when Lord Leicester had the command, but finding no hope of any good action to be performed returned for England, and found by that little experience "*that a brave war and a poor spirit in a commander never agree.*"

In 1588 we find him partaking the noblest triumph of the English navy, the defeat of the Armada—of which he gives a spirited description. He accompanied the expedition under the Earl of Essex sent into France to the aid of Henry IV. and when that nobleman fell under the displeasure of his mistress for not returning in obedience to her mandate, he shewed great dexterity in reconciling the queen to her favourite, by working upon her feelings in an address no less bold than artful.

'Madam, I know my lord's care is such to obey all your commands, as he will not make one hour stay after Sir Francis hath de-

livered him his fatal doom; but, Madam, give me leave to let your Majesty know before hand, what you shall truly find at his return, after he hath had the happiness to see you and kiss your hand. He doth so sensibly feel his disgrace, and however you think it reason for this you have done, yet the world abroad, who know not the cause of his so sudden leaving his army to another, will esteem it a weakness in him, and a base cowardliness in him to leave the army, now, when he should meet the king and his whole army for the besieging of Roan. You will be deceived, Madam, if you think he will ever after this have to do with court or state affairs. I know his full resolution is to retire to some cell in the country, and to live there, as a man never desirous to look a good man in the face again. And in good faith, Madam, to deal truly with your Majesty, I think you will not have him a long-lived man after his return. The late loss of his brother, whom he loved so dearly, and this heavy doom that you have laid upon him will in a short time break his heart. Then your Majesty will have sufficient satisfaction for the offence he hath committed against you.' P. 29.

He seems to have given himself no small credit for his skill in conducting so nice an affair to a successful issue.

'Thus God blessed me in this journey, that through my poor weakness I procured that from her, which all my lord's friends in court, nor all her council, could procure.' P. 32.

After he had passed his best time in court and got little, he accepted from Lord Scroop, his brother-in-law, the deputation of the wardenry of the west border; upon which he betook himself to the country after he was past one and thirty years old, where he lived with great content, for, says he, 'we had a stirring world and few days passed over my head, but I was a horseback either to prevent mischief, or bring the border to better quiet.' His exploits in the performances of this arduous duty are detailed pretty much at large, and have all the charms of chivalrous emprise to recommend them to the perusal; and, as they deserved, so they were ultimately crowned with complete success.

About this period of his life Sir R. Cary espoused the daughter of Sir Hugh Trevannion, more for her worth than her wealth, and by that step awakened the jealousy of the queen, who considered all her courtiers as her adorers, and the marriage of any of them as an affronting act of infidelity. His account of the manner in which he compelled his mistress to forgive him is very characteristic, and will afford some useful hints to those of our readers (if any such there be) who have occasion to learn, how they may manage the great without danger of recalcitration.

'My brother Sir John Gary, that was then Marshall of Berwick, was sent to by the King of Scots, to desire him that he would meet his Majesty at the bound road at a day appointed; for that he had a matter of great importance to acquaint his sister the Queen of England withal: but he would not trust the Queen's ambassador with it, nor any other, unless it were my father, or some of his children. My brother sent him word he would gladly wait on his Majesty, but durst not until he had acquainted the Queen therewith; and when he had received her answer, he would acquaint him with it. My brother sent notice to my father of the King's desire. My father shewed the letter to the Queen. She was not willing that my brother should stir out of the town;* but knowing, though she would not know, that I was in court, she said, 'I hear your fine son, that has lately married so worthily is hereabouts; send him if you will, to know the King's pleasure.' My father answered, he knew I would be glad to obey her command. 'No,' said she, 'do you bid him go, for I have nothing to do with him.' My father came, and told me what had passed between them. I thought it hard to be sent, and not to see her; but my father told me plainly, that she would neither speak with me, nor see me, 'Sir,' said I, 'if she be on such hard terms with me, I had need be wary what I do. If I go to the King without her licence, it were in her power to hang me at my return; and for any thing I see, it were ill-trusting her.' My father merrily went to the Queen and told her what I said. She answered, 'if the gentleman be so mistrustful, let the Secretary make a safe conduct to go and come, and I will sign it.' Upon these terms I parted from court and made all the haste for Scotland. Upon my return I made all the haste I could to court. I arrived there on St. Stephen's day in the afternoon. Dirty as I was, I came into the presence, where I found the lords and ladies dancing. The Queen was not there. My father went to the Queen to let her know that I was returned. She willed him to take my message or letters, and bring them to her. He came for them, but I desired him to excuse me; for that which I had to say, either by word or by writing, I must deliver myself: I could neither trust him, nor much less any other therewith. He acquainted her Majesty with my resolution. With much ado, I was called for in; and I was left alone with her. Our first encounter was stormy and terrible, which I passed over with silence. After she had spoken her pleasure of me and my wife, I told her, that, she herself was the fault of my marriage, and that if she had but graced me with the least of her favours, I had never left her, nor her court; and seeing she was the chief cause of my misfortune, I would never off my knees till I had kissed her hand and obtained my

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* The town of Berwick, from whence the Queen would not have him stir, because she did not deem him to be a proper messenger, knowing there was a better within call." *E. of Cork.*

pardon.' She was not displeased with my excuse, and before we parted we grew good friends. Then I delivered my message and my papers, which she took very well, and at last gave me thanks for the pains I had taken. So having her princely word that she had pardoned and forgotten all my faults, I kissed her hand, and came forth to the presence, and was in the court, as I was ever before.' P. 57.

The account of the death of Elizabeth is very full and interesting; and not the least wonderful of our author's exploits was his rapid journey or rather flight from London to Edinburgh, for the sake of being the first who should announce the event to James. After that king's accession to the throne of England, the Queen made choice of Sir R. Cary's wife to have the care and keeping of the Duke (afterwards Charles the first) of whom and his sapient father some curious particulars are related.

'The Duke was past four years old, when he was first delivered to my wife: he was not able to go, nor scant stand alone, he was so weak in his joints and especially his ankles, insomuch as many feared they were out of joint. Yet God so blessed him, both with health and strength, that he proved daily stronger and stronger. Many a battle my wife had with the King, but she still prevailed. The King was desirous that the string under his tongue should be cut, for he was so long beginning to speak, as he thought he would never have spoke. Then he would have him put in iron boots, to strengthen his sinews and joints; but my wife protested so much against them both, as she got the victory, and the King was fain to yield.' P. 140.

When the age of the prince rendered it necessary to dismiss his female attendants. Sir R. Cary succeeded to the government of him, but not without some opposition on the part of Prince Henry, who would have given the place to a Scots gentleman of great learning and very good worth: but Sir Robert triumphed by his firmness and address with the aid of a strong recommendation to the King, given in his favour by the Lord Chamberlain the Earl of Suffolk. In 1621 the King made him Baron of Leppington. He followed Prince Charles to Spain in 1623: and by him after his accession to the throne was created Earl of Monmouth, with which event these Memoirs conclude. The accompanying work, Fragmenta Regalia, was written by Sir Robert Naunton, master of the court of wards, and is justly characterised by the present editor in his advertisement. The author lived in the element of a court and had experienced all its fluctuations. His characters of statesmen and warriors are drawn with such spirit, as

leaves us only to regret their brevity, and the obscurity in which he sometimes thinks it necessary to involve them.' The character of the queen is the most prominent and finished, his description of her parliament we are apprehensive will appear rather obsolete.

'For I find not that they were at any time given to any violent or pertinacious dispute, elections being made of grave and discreet persons, not factious and ambitious of fame; such as came not to the house with a malevolent spirit of contention, but with a preparation to consult on the public good, rather to comply than contest with her majesty. Neither do I find that the house was at any time weakened and pestered with the admission of too many young heads, as it hath been of later times,' &c. P. 187.

In p. 195 we find an amusing anecdote.

'Pawlet, Marquis of Winchester and lord treasurer, having served then four princes in as various and changeable season, that I may well say time nor any age hath yielded the like precedent: this man being noted to grow high in her favour (as his place and experience required) was questioned by an intimate friend of his, how he stood up for thirty years together, amidst the changes and reigns of so many chancellors and great personages?' 'Why,' quoth the marquis, ortus sum ex salice non ex quercu,' 'I was made of the pliable willow, not of the stubborn oak;' and truly the old man hath taught them all.'

The splendour of their æra, the rank, abilities, and opportunities of observation, which both these writers possessed, render their pictures of the times valuable for spirit and truth of resemblance, and though somewhat different in their colouring and style, yet they form an excellent pair, worthy of a distinguished place in the cabinets of those who are lovers of English history and of 'the golden days of good queen Bess.'

ART. III.—*An Enquiry into the State of National Subsistence, as connected with the Progress of Wealth and Population. By W. T. Comber. pp.* 382. Cadell. 1808.

IN the first chapter the author delineates the extension of agricultural habits in this country by the conquest of the Romans, and the diminution and discouragement which they experienced under the more pastoral propensities and more turbulent system of the Saxons. But the introduction of the Christian religion tended to give a new turn to the sen-

timents and habits of the people. A greater degree of industry and subordination was produced and the wealth of the country was increased. But the increased produce of the soil, 'was consumed by the nobility or expended in building monasteries, churches, and cathedrals; and it is calculated that at the close of the reign of Edward the Confessor, at least one third of the lands of the kingdom were granted to the endowment of these religious foundations. These lands were exempted from taxation, and for the most part freed from military service.'

C. II. exhibits the effects of the feudal system on agriculture from the conquest to the reign of Henry VII. Perhaps no conquest was ever attended with such a total change of landed proprietors as that of this country by the Normans under the first William. Within ten years after that event there was not a single earl, baron, or abbot, who was an Englishman born. The smaller proprietors were contented to retain their lands as fiefs of some great Norman lord and under the condition of military service. As the lands of the nobility were held by personal service, they were not originally hereditary, but were declared to be so by the charter of Henry I. in 1100; and the same privilege was extended to the tenants of the nobles. In process of time the personal services which were exacted under the feudal system, were transferred to substitutes, and finally exchanged for a pecuniary compensation.

The system of feudal vassalage, though it was favourable to the subjection of the people, was very injurious to the independence of the sovereign. The nobles, habituated to the exercise of arbitrary power in their own domain, could not readily yield obedience to the mandates of the crown. The aid, which they afforded to the king in the most critical exigencies, was alternately prompted or withdrawn by caprice; and it was seldom obtained without some deduction from the independent authority of the sovereign. In this state of turbulence and discord the people were, at the same time, impoverished by the exactions of the clergy, and the kingdom was drained to supply the prodigality of the court of Rome. In the reign of Hen. III. the holy see demanded 'a full tenth of all profits whatsoever.' The revenues of the crown in the interval between the death of the conqueror and the accession of Henry VII. had experienced a considerable diminution. The revenue of William I. amounted to the immense sum of £400,000, at a time when the pound troy of silver was coined only into twenty-one shillings and four pence, which now makes sixty-two shillings. In the reigns of Edward IV. Edward V. and Richard III. the revenue did

not amount to more than 100,000, and in that of Henry VI. it had fallen as low as £64,976.

If the revenue of the crown be considered, in any degree, as a criterion of the wealth, and the resources of the country, it will appear that in the long period which elapsed between the reign of the conqueror and that of Henry VII. the industry and consequent prosperity of the people were rather retrograde than progressive. But, during all this time the country, destitute of commerce and manufactures, and possessing only a few raw materials for exchange, was almost wholly agricultural. And it appears to us that it was this agricultural state of the country, which rendered its progress so slow, or rather which prevented it from being progressive in knowledge, in industry, and population. The advocates for the agricultural system, and the friends to an anti-commercial system, will be ready to dispute this influence, but we will ask them, did the country accumulate wealth till it became commercial? Did it produce a superfluity of food till it became commercial? Did it possess a varied exuberance of furniture or movables till it became commercial? Did it become populous till it became commercial? Did agriculture itself flourish till the country became commercial? Was cultivation prosecuted with ardour or by improved machinery and skill, till it became commercial? Till it became commercial did it so well sustain the pressure of war, or at all patronize the arts of peace?

These questions may be answered by the affirmation of facts which the advocates for the agricultural system will find it difficult to gainsay or refute.

'The state of Poland,' as Mr. Comber well remarks, 'and a great part of Russia, which are strictly agricultural countries, and where feudal manners still exist, exhibit an exact picture of what England is represented to have been for several ages after the conquest. The nobles living in splendour and luxury, and the peasants in the profoundest ignorance, and most abject poverty. The state of vassalage is in such countries so absolute, as utterly to preclude the lower orders from acquiring capital; and the impossibility of emerging from their condition, stifles every exertion. They abandon themselves to a stupid and brutal apathy, which sinks them in the scale of existence almost below the rank of reasonable beings. The annual produce of the country had been very inconsiderably increased since the conquest, and in whatever degree this might have taken place, it could not have tended to ameliorate the condition of the lower orders. Whatever the produce of the soil may be, the subsistence of the peasantry, in a country purely agricultural, is always coarse and scanty. The peasants in Poland live in a great measure on grey pease, with a small quantity of bacon. The Rus-

sian peasant devours green raw vegetables, and every species of trash. The peasants in Scotland lived chiefly on oatmeal, till within a very late period. In Ireland they consume only such articles, as if saleable, command a comparatively small price; such as potatoes and butter-milk; and in fact this forms the chief sustenance of the peasantry in a great part of Germany at present.

'As all the great landed nations of Europe were at this time nearly in the same state, the articles of mere subsistence did not yet form an object of commerce. They were therefore consumed in the country, and as the towns were still inconsiderable, a great portion of the produce of the land was consumed by the lord and his retainers, servants, and dependants. The hospitality of the old English barons is proverbial. In fact, those who did not possess lands themselves, and being above the rank of peasants, were not engaged in agriculture, became dependent on some great lord. The younger sons of the smaller gentry preferred this state to descending from their rank, in pursuit of some industrious means of acquiring a livelihood. The tables of the barons were therefore generally crowded with a number of such retainers, always ready to attend them in their wars, which they were eager to promote. This is still the case in Poland, where some of the nobles have seldom less than forty or fifty, and sometimes a hundred and fifty or two hundred persons at their tables.

'Without examining, with Mr. Hobbes, whether war is the natural state of man, we may discover many principles arising from such a state of society as we have described, which would have a tendency to promote it. The pride and ambition of leaders, the hopes of acquiring distinction, or extending their power: all these causes, aggravated by the devotion and servile flattery of their dependants, were sufficient to instigate to war when the governing power was weak or unpopular. We accordingly find that all the great nations of Europe were the scenes of war and commotion during this period. This natural effect of the state of society, by its tendency to perpetuate that state, exhibits another of the reactions of the political machine.

'The only improvements which were made in the country in this period, were in the building churches, cathedrals, and monasteries, and castles, and mansions of the nobility. It may, however, be observed of such improvements, that, as they did not produce a revenue, the annual produce of the country was not by this means augmented.

'In that state of society, indeed, where agriculture is the only species of industry, every improvement which is made in the country is necessarily confined to the land. But however great these may be, and in whatever degree the annual produce of the country may be augmented, the advantages resulting from them are never communicated to the great body of people, so long as great proprietaries and the system of vassalage exist. Even where such a nation is surrounded by others which have made great advances in arts and riches, and where the produce of the soil forms an ob-

ject of commerce, we do not find it to have the effect of ameliorating the condition of the lower orders. Notwithstanding the fertility of Poland, and the great wealth that must have been drawn into the country from the exportation of her produce, the situation of her peasantry is even more deplorable than that of the American Indians. Not only is their subsistence coarse and scanty, but their food and clothing are equally miserable. They have neither hats, shirts, stockings, or shoes A cap with a long coarse woollen garment, loose trowsers, and sandals, form the whole of their wardrobe. This garment serves them for a blanket and a bed, and as they appear to sleep very contentedly in an empty cask, in the want of other accommodation, it is to be presumed their general lodging is not much better. In fact, it is known that among the numerous domestics of the nobility both in Poland and Russia, the greater part of them sleep in the halls, stair-cases, or other parts of the house, or out-houses, without any bed.

'They are at the same time so abject and servile, that a Pole will creep to kiss your feet for the most trifling donation in money, which he immediately expends in brandy. This I have witnessed at a time when the wheat which they had brought to Dantzig was selling for four or five pounds a quarter.

'Agriculture, therefore, appears to have little tendency to increase the riches or ameliorate the condition of a people. The state of warfare which it encourages; the overgrown power of one class, and the abject subjection of the other, are equally unfavourable to population. That paramount and almost exclusive importance which has been assigned to this species of industry, arising probably from a sense of the indispensable nature of subsistence, and the miseries which have been produced by a want of it, has been extended too far in considering it as the source of wealth and the cause of the amelioration of a country.'

These remarks of the author are a full refutation of the statements of Messrs. Spence and Cobbett, who maintain that agriculture is the only source of national wealth; when it appears from facts, which cannot be controverted, that even the supply of food is most defective and irregular, and famine most common in countries which are purely agricultural. In a country which is purely agricultural, the industry of the people is too much confined to one direction; and sufficient excitement is not afforded to the active powers of man.

In c. iii. the author describes the gradual destruction of the feudal system, which was greatly favoured by the facilities which were afforded by Henry VII. to the cutting off of entails, and by the encouragement which was given to the commercial habits of the people. The prices of wheat during the last ten years of the reign of Henry VII. and the first ten of his successor, were remarkably regular and low

Yet during this period great distress was experienced by the lower orders. Hence we see that the low price of subsistence is not always a proof of its abundance. The misery which was experienced by the people was owing principally to the want of commercial and manufacturing industry in the country. For however cheap or plentiful the principal articles of subsistence may be, a great want of them will necessarily be felt by those who have no equivalent to offer for the possession. It was the general dearth not of food but of articles which might be given in exchange for it, which principally occasioned the distress mentioned above. But it is commerce and manufactures which can alone multiply the articles of exchange.

The advocates of the agricultural system found their hypothesis on a state of society which never did exist, and the possibility of which will be found to decrease in proportion to the farther advances of civilization. But when they set themselves in array against the votaries of commercial policy, they reason as if the country, which is to be the theatre of their speculations, were divided into equal portions of land, and as if each family could raise a produce enough for its own subsistence. But under every form of political society, the land must always be divided among a greater or smaller number of proprietors, and, even where the proprietors are more numerous, there will always be a great number of persons who are not proprietors, or who have no land. Now, will the proprietors endeavour to grow more corn or to produce more food than is sufficient for their own subsistence, and that of their labourers, in order to dispense it gratuitously among a mass of idle persons who have no articles of commerce or manufacture, of luxury, of convenience, or utility to give in return? Hence do we not see that the agricultural system cannot alone prevent distress, and that such distress must be felt however much agricultural habits may prevail, where commerce and manufactures have not furnished those, who are neither proprietors nor cultivators of the soil, with products which they may exchange for food.

Mr. Comber has shown that 'manufacturing industry can only be supported and put in activity by an accumulation of floating wealth existing independent of land.' Before this country possessed any such accumulation, the competition of other countries, in which it had taken place, greatly retarded the growth of our national industry. The raw produce of the country, which, if there had been any accumulation of what is called capital, would have been converted into articles of manufacture, was exported, and the price of

subsistence was raised, while the means of obtaining it were diminished. It is

'that wealth, which has been called capital, which, in the infancy of commercial industry, realizes itself in the precious metals, and afterwards becomes vested in the materials of manufacturing industry, in the subsistence of the labourers, in machines, and other conveniences for facilitating and improving that industry.'

When, however, Mr. Comber depreciates the value of a commerce in raw, compared with that of manufactured produce, he should have remembered that, in the infancy of civilization, nations can have little else but raw produce to export; and that it is by the export of this produce that that capital is accumulated which is requisite for the support of other species of industry, and for the establishment of manufactures. Though, therefore, we do not agree with Mr. Malthus that the sale of rude produce is the most profitable branch of trade, we are convinced that it is the sale of this produce which constitutes one of the primary sources of that accumulation of capital, by which manufactures, which are the most lucrative branch of trade, are ultimately established. The trade of America at present principally consists in the exchange of her rude produce for manufactured goods, but by this exchange a capital is to be accumulated which will be finally employed in the establishment of manufactures.

C. iv. is entitled, *the Exportation of Grain matured into a System under the Stewarts.* In this chapter the author exhibits a concise historical view of the prices which corn bore, and at which the import or export was allowed. The fifth chapter treats of 'the forced exportation of grain by means of a bounty from the revolution to the beginning of the reign of his present majesty.' In this part of his work the author has very clearly shown the mischievous influence which a bounty on the exportation of corn had on the commercial prosperity of the country. This bounty was enacted soon after the revolution; and it amounted to 5*s.* upon the exportation of every quarter of wheat, when the prices did not exceed 48*s.* per quarter. This bounty appears to have been originally designed as a bribe to the landed interest to support the new settlement of the government after the abdication of James. But, in whatever private motives or political views, it might originate, it tended materially to injure the commercial and manufacturing interest. The more plentiful and cheap corn is in the home market, the lower must be the wages of manufacturing labour, which must bear a proportion to the price of subsist-

ence; and the better able will our native manufacturers consequently be to stand the competition of the foreign market. But this bounty tended to enable the foreign manufacturer to buy corn of English growth at a cheaper rate than it could be procured by the manufacturer of this country. The industry of this country was, therefore, placed on a disadvantageous footing compared with that of the continent.

'The French formed stores in their principal manufacturing towns, not only of grain, but of wine, and sold them out to the workmen at low prices. With this view they made contracts in England for the delivery of large quantities of grain at a fixed price. The merchants entering into these contracts on the faith of government, that the exportation should remain free, contracted again with the farmer, and he became bound to deliver the quantity contracted for at the stipulated price, whatever the fate of the harvest might be. This system was carried so far, that, notwithstanding the war, in which the two countries became involved in 1743, the exportation direct to France was allowed; and, in the year 1747, the French contracted for 400,000 quarters of wheat. The quantity of wheat alone exported in the three following years was 2,100,000 quarters, on which alone the bounty considerably exceeded half a million.

Under the bounty system,

'The sum granted by government being paid only on the event of the grain being actually exported, the foreigner became a necessary party to the realization of the profit. If wheat, therefore, was at 25s. in this country, the 5s. received by the exporter reduced the price to him, to 20s. A profit of 1s. per quarter, therefore, would be 5 per cent. and at a time when interest was not more than 4 or 4½ per cent. per annum, this profit on a transaction which would probably be completed in a few months, and with very little risk, would be the utmost, which, consistent with the spirit of competition, we can reasonably suppose would be obtained. The foreigner, therefore, purchased wheat at 21s. when the English consumers were paying 25s.'

To grant a bounty on the exportation of any article is only to encourage one species of industry at the expence of all the rest. Industry, like other things, should be suffered to find its own level, which it will always do when let to itself. A bounty on the export of grain is a tax taken from the pockets of the people; this is in itself an injury to the community and a benefit to foreigners. Grain will always be raised in proportion to the demand; and the demand will always be found to regulate the supply better than the artificial incitement of bounties, by which the public good is sacrificed to that of individuals or to extraneous considerations.

'C. vi. gives an account of the decline of the exportation of grain

and the increase of agricultural produce, from the beginning of the reign of his present majesty to the consolidation of the corn-laws in 1791.'

During the present reign, the agricultural produce of the country has experienced a considerable increase. But this increase has been owing more to the extension of commerce and the increase of manufacturing industry than to any other cause.

'The average annual produce of wheat at the beginning of the reign of his present Majesty, was about 3,800,000 quarters, of which about 300,000 had been sent out of the kingdom, leaving about three and half millions for home consumption. In 1773, the produce of wheat was stated to the House of Commons, to be four millions, of which the whole, and above 100,000 imported, were consumed in the kingdom. In 1796 the consumption was stated in the House of Commons, by Lord Hawkesbury, from documents, to be 500,000 quarters per month, or six millions annually, of which about 180,000 were imported, shewing an increased produce in about twenty years of 1,820,000. It is evident, therefore, not only that no defalcation of produce has taken place, in consequence of the cessation of exportation, as has been too lightly assumed, from the occasional necessity of importation; but that it has increased with the augmentation of our commerce and manufactures. And indeed the manner in which the produce of manufacturing industry operates in stimulating to an increase of the produce of the soil, notwithstanding the process is disguised by the intervention of money, is very easy to conceive, and demonstrates its operation, not only by the augmentation of agricultural produce, but in the increased comforts of the farmer, and the wealth of the land-holder. But the circumstance which is the most remarkable, and the most important in this process, is that a great part of the same capital, which is employed in supporting manufacturing industry, passing by a very rapid circulation into the hands of the farmer, serves as a capital for the support and encouragement of agricultural industry. But that capital, which is employed in promoting the growth of grain for foreign consumption, and for carrying on that commerce which is occupied in its transportation, returns circuitously into the country, and passes by a very slow circulation, down to the manufacturing orders; operating as a comparatively feeble encouragement to the industry.'

The seven remaining chapters of this sensible and useful work are devoted to the following subjects.

'Occasional bounties on the importation of grain and the further enhancement of price, during the still more rapid improvement of the country; from the consolidation of the corn laws in 1791 to the end of the year 1803. The imposition of further restrictions on importation by the act of 1804, and an examination of the grounds assigned for that measure. The inefficiency of the act of 1804, in excluding the competition of the foreign grower; and the

mode of effecting that object pointed out. The actual state of the consumption and production of subsistence in the country. The critical and dangerous situation of the country in respect to stocks and supplies of grain. The probable consequences of the continuance of the present situation of the country; and her prospects on the re-establishment of peace. The conclusion, with some remarks on distilleries, as a remedy against scarcity.'

The anti-commercial writers insist that foreign trade makes no addition to the wealth of a country, and that, in computing the value of any articles which form the subject of foreign export, we must deduct the value of the subsistence consumed by the manufacturer, before we calculate the gain. But Mr. Comber well remarks that,

'The whole of the equivalent received by the manufacturer for his labour, forms the amount of his income, and the riches of a nation consist in the collective incomes of all the members who compose it. The income of a nation is no more to be estimated by what remains after the maintenance of the individuals composing it, than we should estimate the riches of an individual by what he laid by after maintaining himself and his family, rather than by the sum which he annually expended.'

'The means which each individual possesses in himself of affording an equivalent to the farmer, for the subsistence which is raised for him, may be said to be the cause of calling it into existence; the produce being limited by the means which exist of furnishing this equivalent; and the subsistence thus consumed, may be said to be realized in the commodities produced.'

Mr. Comber very properly objects to the regulations which have at different periods, been established in this country respecting the commerce in grain. These regulations have been utterly repugnant to the object of procuring stores of foreign wheat to be kept in the kingdom, 'and have naturally tended to limit the intercourse of this country with the corn-growing countries to times of absolute scarcity.'

Thus the evil is often long and severely felt before the remedy can be applied. The evil of scarcity, arising from deficient crops or bad seasons, can be prevented only by making large deposits of grain against the time of need. But, under the present corn laws, such deposits will not be made by individuals, and governments are seldom anxious to provide for any thing but the present exigency. They leave futurity to shift for itself. In this country when the crops are plentiful and the prices low, the bounty 'operates as an encouragement to send the surplus out of the kingdom.' When, therefore, the crops are abundant no stock is accumulated against the time of deficiency; and, even when

they fail, importation is retarded by the high duties till the prices reach the maximum of endurance.

By the act of 1791 a bounty of 5*s.* per quarter was to be paid on the exportation of wheat when ever " middling British wheat was under 44*s.* : and when wheat was under 50*s.* the enormous duty of 24*s.* 3*d.* was to be paid on importation. By the act of 1804 a bounty of 5*s.* was granted on the exportation of wheat when it is at or above 48*s.* per quarter, and had not risen to 54*s.* and the exorbitant duty of 24*s.* 3*d.* is imposed on importation when the price is under 53*s.* The bounties on the exportation and the duties on the importation of grain, when under a certain average, may tend to keep up the prices, and to promote the interest of a particular class of the community at the expense of all the rest; but the general good, though an unsafe rule for the conduct of individuals, ought to be the polar maxim of all public institutions. Holland, though not an agricultural country, yet owing to the freedom which prevailed in the commerce of grain, became for a considerable time, almost the granary of Europe. Thus the prices were moderate in Holland in 1764, when the distress was universal in this country. The English government have always done more harm than good by their officious interference in the commerce of grain.

' The complaints of the farmers,' says the author, ' of the inadequacy of the prices in 1803 and 1804, were such as to occasion a committee of the house of commons to be appointed to take that subject into consideration, and to examine into the existing laws respecting the commerce of grain ; the committee reported that the high prices had occasioned large tracts of waste land to be brought into cultivation, which, combined with the two last productive seasons, had depressed the value of grain so much as it was feared would greatly tend to the discouragement of agriculture; unless maintained by the support of parliament. The interpretation of this enigmatical report appears to be, that the prices which had already become depressed by an extension of growth at home, might become so much farther depressed by the competition of the foreign grower, if it were not prevented, as to discourage the production of grain." —' After the nation had so recently experienced the inconveniences of scarcity, which, in the estimation of every impartial man, can only be attributed to the unfavourableness of the seasons, combined with the want of encouragements to forming stores either of English or foreign wheat; we cannot but be surprized at the impatience of the nation under the first effects of the reaction of these causes. The cry of the agriculture of the country being endangered is one of those stale tricks by which the interested impose upon the ignorant, or by which the powerful choose to colour their aggressions. An increase of tillage in consequence of high prices, was a natural effect of the return of the pendulum, and would have gradually corrected itself; to suppose that it should necessarily verge again to an opposite ex-

treme, implies that there exists no principle by which the production of grain will regulate itself to the demand.'

It is not a little extraordinary that in so recent a period as 1804, when the principles of political œconomy were so much better and more generally understood, an enlightened legislature should have again had recourse to the old fallacious, and mischievous system of bounties, in order to force the exportation of grain, *to lower the price to the foreigner, and to raise it to the native consumer.*

ART. IV.—*Cœlebs in search of a Wife, comprehending Observations on Domestic Habits and Manners, Religion and Morals.* 2 *vols.* 12*mo.* Cadell *and* Davies. 1808.

IN the first chapter of this work Mr. Cœlebs describes what, in his opinion, a wife ought to be; and he draws his *ideal* of nuptial excellence from the character of Eve as it is delineated by Milton. Of those qualifications, which render a woman an help meet for man in this mortal coil, Cœlebs reckons the *study of household good* among the chief.

'Let,' says he, 'a woman know what she may, yet if she knows not this, she is ignorant of the most indispensable, the most appropriate branch of female knowledge. Without it, however she may inspire admiration abroad, she will never excite esteem, nor of course durable affection, at home; and will bring neither credit, nor comfort to her ill-starred partner.'

Cœlebs represents himself as a young man of four and twenty, of an ancient family and a considerable estate. His father died soon after he had completed his studies in the university of Edinburgh. After the death of his father the predominant wish of his mother was to see him happily married. Part of her advice to him on the proper object of his choice is so excellent that we shall quote it as a *memento* which may be consulted with advantage by those who are about to speculate in the lottery of matrimony.

'Do not indulge romantic ideas of super-human excellence. Yet let not your standard be low. If it be absurd to expect perfection, it is not unreasonable to expect *consistency*. Do not suffer yourself to be caught by a shining quality, till you know it is not counteracted by the opposite defect. Be not taken in by strictness in one point, till you are assured there is no laxity in others. In characters, as in architecture, proportion is beauty. The education of the present race of females is not very favourable to domestic happiness. For my own part, I call education, not that, which smothers a woman with accomplishments, but that which tends to con-

solidate a firm and regular system of character; that, which tends to form a friend, a companion and a wife. I call education not that which is made up of the shreds and patches of useless arts, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, that habituates to reflection, trains to self denial, and more especially which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.'

In the above passage we object to the expression 'to consolidate a firm and regular system of character.' For if a character be consolidated, it must be firm, and if it be firm, firmness, as applied to character, supposes it to be regular and consistent. Instead, therefore, of saying that which tends to consolidate *a firm and regular system* of character, the author should have written 'that which tends to give solidity to the character.' We do not exactly know what the author means by that which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.

The actions, feeling, sentiments, tastes, and passions, may be bad as well as good, contaminated as well as pure, vitiated as well as sound, turbulent as well as composed; but are we to refer both, promiscuously and without regard to moral differences, to the love and fear of God? The sense would have been more definite and perspicuous if the author had written; which permits no actions, which cherishes no feelings nor sentiments, no tastes, and no passions, which are incompatible with the love and fear of God.

The following is part of the description of the mansion and grounds of Mr. Cœlebs.

'The Priory, a handsome gothic mansion, stands in the middle of a park, not extensive, but beautifully varied. Behind are lofty mountains, the feet of which are covered with wood that descends almost to the house. On one side a narrow cultivated valley winds among the mountains; the bright variegated tints of its meadows and corn fields, with here and there a little white cottage, embosomed in trees, are finely contrasted with the awful and impassable fells which contain it. An *inconsiderable* but *impetuous* river *rushes* from the mountains above through this unadorned but enchanting little valley, and passes through the park at the distance of about a hundred yards from the house.'

This passage affords but a poor specimen of the descriptive powers of the author of Cœlebs. It is not quite clear to what *it* at the close of the third sentence refers. We suppose to the *valley*, mentioned above; but this is not so certain as to leave no room for doubt. We must add that

an *inconsiderable* is incompatible with the idea of an *impetuous* and *rushing* stream. The author states that the valley was unadorned, but he had previously given us to understand that it displayed the riches of cultivation, and was sprinkled with *white cottages embosomed in trees* Thus we find that this valley instead of being left in its natural state was improved by human industry. It was the effect of this culture, which was seen in the varied tints of the meadows, the corn fields and the little white cottages which rendered the valley so enchanting. What then does the author mean by saying that it was *unadorned?* We make this remark to show that writers where they are delineating some real or some imaginary scene should take care to leave no incongruities in the verbal picture, which, when they are seen, dissipate the impression, by destroying the resemblance. If we were to quote more of this description of Cœlebs's rural domain, it would be found that images are heaped together till the whole representation becomes confused and indistinct.

While Mr. Cœlebs was dividing his time 'between the enjoyment of this *exquisite scenery*, his books,' &c. he was suddenly deprived of his inestimable mother. After this domestic loss Mr. Cœlebs resolves to quit the Priory for a few months to pass some time in London and to visit a Mr. Stanley, who was an intimate friend of his father, at Stanley-Grove in Hampshire.

The following remarks on the benefit which may be derived from the social circles of the metropolis are very sensible and judicious.

'For giving a terseness and a polish for conversation; for rubbing out prejudices, for correcting egotism; for keeping self importance out, if not for curing it; for bringing a man to condense what he has to say, if he intends to be listened to; for teaching him to endure opposition, and not to think every man who differs from him in matters of taste a fool, and in politics a knave; for cutting down harangues, for guarding him from producing as novelties and inventions, what has been said a thousand times; for quickness of allusion, which brings the idea before you without detail or quotation; nothing is equal to the miscellaneous society of London.'

Cœlebs was induced to undertake this journey with the more alacrity as he hoped that in the more numerous circle in which he is about to mingle, he should be able to select some amiable object to whom he might give his hand and his heart. His connubial propensities had been some time excited, and before he left home he had already formed an

ideal of female excellence in his own mind, which he was determined, if possible, to realize in the person of his wife.

As soon as Cœlebs arrived in London he visited some of his father's friends, and was concerned to find that two or three gentlemen who were 'very regular in their attendance on public worship in the country, *seldom went to church in London.*' Cœlebs pays his first visit in the metropolis to a gentleman whom he had occasionally seen in the north, and who was a widower with two daughters. The dinner displayed so little elegance of arrangement or skill in the culinary art, that Cœlebs, after puzzling his brain for an explanation of the phenomenon, determined that the ladies must be proficients in the learned languages. He accordingly anticipated a rich classical repast; but on asking the eldest sister if she did not think Virgil the finest poet in the world, she said that she had never heard of the person mentioned by Cœlebs, but had read 'Tears of Sensibility, and Rosa Matilda, and Sympathy of Souls,' &c. Mr. Cœlebs was soon convinced that this family would not furnish any thing in the shape of woman to correspond with his ideal of nuptial excellence.

At the house of Sir John Belfield in Cavendish-square, Cœlebs expected a full regale on the mental luxury which the erudite converse of the metropolis can supply; but at dinner he found most of the conversation interrupted or ingrossed by a loquacious epicure, who was deeply read in the *Almanac des Gourmands*; and after the cloth was removed, when our wife and wisdom-seeking hero had just begun to listen to an interesting account of Egypt, his attention was diverted by half a dozen children, 'lovely, fresh, gay and noisy,' who rushed into the room. Cœlebs in vain endeavoured to resume the conversation, but was prevented by the disturbance and confusion which ensued. We suppose that the author mentions this incident in order to discourage the practice of introducing the children of the family into the parlour after dinner to see the company and partake of the desert. The author seems to object to the custom because it tends to interrupt the gravity or seriousness of the conversation; but, allowing this, we will ask, does it not exercise the benevolent affections? If this be its effect we think that it is a stronger reason for the practice than Cœlebs has assigned against it: and that those individuals who are fond of learned argumentation, may readily find other opportunities of gratifying their desire.

At the family of a Mr. Ranby, who had a villa at Hampstead, Cœlebs met with a rigid and petulant antinomian in the person of the lady of the house, who was fond of dis-

playing her polemical skill in a perpetual conflict with her spouse. Mrs. Ranby had three daughters, who, were attired in that scant drapery, which serves as a mirror for the contour of every limb. Their mother, who had little idea of the necessity of intellectual or moral cultivation, but who imagined that divine grace would do all that was requisite, had paid little attention to their education. She had kept them very *religiously* from balls and plays, and constantly did them the great service of *praying for their conversion.* But all this maternal care did not, strange as it may seem, produce any repletion of knowledge or of virtue. All which they knew was a few frivolous accomplishments with which they whiled away the time. Cœlebs in vain endeavoured to engage them in a serious conversation. In the parlour while Cœlebs was debating some theological and moral questions with Mrs. R. they 'sat whispering and laughing, and netting white silk gloves.'

'When Cœlebs proposed a walk in the garden he found them as willing to talk as destitute of any thing to say. Their conversation was vapid and frivolous. They laid great stress on small things, they seemed to have no shades in their understanding, but used the strongest term for the commonest occasions, and admiration was excited by things hardly worthy to command attention. They were extremely glad and extremely sorry on subjects not calculated to excite affections of any kind.'

This is not a bad description of those little and vacant minds, which are equally destitute of sensibility and discrimination. But *gifts* and *graces*, in the mind of Mrs. Ranby, had superseded the necessity of learning. We shall not quote any of the pious reflections which the œconomy of Mrs. Ranby's house, which the frivolity of her daughters, or the dogmatical ignorance of herself, excites in the mind of Cœlebs. Certain it is, that he did not find in the three Miss Ranbys any of the ingredients which his reason had taught him to seek in the composition of a wife. The constituents of a good wife in the ideas of Cœlebs were those qualifications which would render her a directress for his family, a preceptress for his children, and a companion for himself.

In one of the families which Cœlebs visited in London, he tells us that the daughters were remarkably attractive and endowed with beauty, sense, and elegance, but that he observed a practice which is, we believe, not very uncommon, which deterred him from cultivating the acquaintance. We shall quote his own words.

In one family 'where the young ladies had large fortunes they insinuated themselves into the admiration and invited the familiarity of young men by attentions the most flattering, and civilities the most alluring; when they had made sure of their aim, and the admirers were encouraged to make proposals, the ladies burst out into a loud laugh, wondered what the man could mean; they never dreamt of any thing more than common politeness; then petrified them with distant looks, and turned about to practise the same arts on others.'

The following character of Mrs. Fentham, who would have had no objections to unite Cœlebs to one of her daughters, is drawn with considerable discrimination and force.

'Opinion was the idol to which she sacrificed. Decorum was the inspirer of her duties, and praise the reward of them. The standard of the world was the standard by which she weighed actions. She had no higher principle of conduct. She adopted the forms of religion, because she saw that, carried to a certain degree, they rather produced credit than censure. While her husband adjusted his accounts on the Sunday morning, she regularly carried her daughters to church, except a head-ache had been caught at the Saturday's opera; and as regularly exhibited herself and them afterwards in Hyde-Park. As she said it was Mr. Fentham's leisure day, she complimented him with always having a great dinner on Sundays, but alleged her piety as a reason for not having cards in the evening at home, though she had no scruple to make one at a private party at a friend's house; soberly conditioning, however, that there should not be more than *three tables;* the right or wrong, the decorum or impropriety, the gaiety or gravity always being made specifically to depend on the number of tables.

'She was, in general, extremely severe against women who had lost their reputation; though she had no hesitation in visiting a few of the most dishonourable, if they were of high rank, or belonged to a certain set. In that case, she excused herself by saying, 'that as fashionable people continued to countenance them, it was not for her to be scrupulous. One must sail with the stream. I can't set my face against the world.' But if an unhappy girl had been drawn aside, or one who had not rank to bear her out had erred, that altered the case, and she then expressed the most virtuous indignation. When modesty happened to be in repute, not the necks of Queen Elizabeth and her courtly virgins were more intrenched in ruffs and shrouded in tuckers, than those of Mrs. Fentham and her daughters; but when *display* became the order of the day, the Grecian Venus was scarcely more unconscious of a veil.

'With a very good understanding, she never allowed herself one original thought, or one spontaneous action. Her ideas, her language, and her conduct were entirely regulated by the ideas, language, and conduct of those who stood well with the world. Vanity in her was a steady, inward, but powerfully pervading principle. It did not evaporate in levity or indiscretion, but was the hidden, though forcible spring of her whole course of action. She had all the

gratification which vanity affords in secret, and all the credit which its prudent operation procures in public. She was apparently guilty of no excess of any kind. She had a sober scale of creditable vices, and never allowed herself to exceed a few stated degrees in any of them. She reprobated gaming, but could not exist without cards. Masquerades she censured as highly extravagant and dangerous, but when given by ladies of high quality, at their own houses, she thought them an elegant and proper amusement. Though she sometimes went to the play, she did not care for what past on the stage, for she confessed the chief pleasure the theatre afforded, was to reckon up, when she came home how many countesses had bowed to her across the house.

'A complete despot at home, her arbitrariness is so veiled by correctness of manner, and studied good breeding, that she obtains the credit of great mildness and moderation. She is said not to love her daughters, who come too near her in age, and go too much beyond her in beauty to be forgiven; yet like a consummate politician, she is ever labouring for their advancement. She has generally several schemes in hand, and always one scheme under another, the under-plot ready to be brought forward if the principal one fails. Though she encourages pretenders, yet she is afraid to accept of a tolerable proposal, lest a better should present itself: but if the loftier hope fails, she then contrives to lure back the inferior offer. She can balance to a nicety, in the calculation of chances, the advantages or disadvantages of a higher possibility against a lower probability.

'Though she neither wants reading nor taste, her mind is never sufficiently disengaged to make her an agreeable companion. Her head is always at work, conjecturing the event of every fresh ball and every new acquaintance. She cannot even

'Take her tea without a stratagem, &c.'

The character of Mrs Fentham is well contrasted with that of Lady Bab Lawless, who 'affected no delicacy,' laughed at reserve, and had shaken hands with decorum.

'She held the noisy tenor of her way with no assumed refinement, and so far from shielding her designs behind the mask of decency, she disdained the obsolete expedient. Her plans succeeded the more infallibly, because her frankness defeated all suspicion. A man could never divine that such gay and open assaults could have their foundation in design, and he gave her full credit for artless simplicity at the moment she was catching him in her toils.'

The greatest object of this lady was to get her daughters married to some man superior to her husband in fortune and in birth. The characters of Lady Denham, Mrs. Stanhope and Lady Melbury next pass in review, and they are all finished with a good deal of vivacity and force.

We shall now attend Cœlebs to the seat of Mr. Stanley, in Hampshire. Mr. S. had been on a footing of intimate friendship with his father from early life.

'I was cordially welcomed' says Cœlebs 'by Mr. and Mrs. Stanley, and by that powerful and instantaneous impression which fine sense and good breeding, joined to high previous veneration of character, produce on the feelings of the guest, I at once felt myself at home. All the preliminaries of gradual acquaintance were in a manner superseded and I soon experienced that warm and affectionate esteem, which seemed scarcely to require intercourse to strengthen, or time to confirm it. Mr. Stanley had only a few minutes to present me to his lady and two lovely daughters before we were summoned to dinner, to which a considerable party had been invited, for the neighbourhood was populous and rather polished.'

In this family Cœlebs found that the practice of introducing the children into the parlour after dinner was discontinued, that they might not interrupt the intellectual gravity of the company.

The following is the account of Miss Stanley which Cœlebs receives from Mrs. Comfit, the housekeeper, who had formerly lived with his grandfather.

'In summer, sir, Miss Stanley rises at six, and spends two hours in her closet, which is stored with the best books. At eight she consults me on the state of provisions, and other family matters, and gives me a bill of fare, subject to the inspection of her mamma. The cook has great pleasure in acting under her direction, because she allows that miss understands when things are well done, and never finds fault in the wrong place; which, she says, is a great mortification in serving ignorant ladies, who praise or find fault by chance; not according to the cook's performance, but their own humour. She looks over my accounts every week, which being kept so short, gives her but little trouble, and once a month she settles every thing with her mother.

'Tis a pleasure, sir, to see how skilful she is in accounts; One can't impose upon her, a farthing if one would; and yet she is so mild and so reasonable; and so quick at distinguishing what are mistakes, and what are wilful faults; then she is so compassionate! It will be a heart-breaking day at the Grove, sir, whenever miss marries. When my master is sick, she writes his letters, reads to him, and assists her mamma in nursing him.

'After her morning's walk, sir, does she come into company, tired and cross, as ladies do who have done nothing, or are but just up? No, she comes in to make breakfast for her parents, as fresh as a rose; and as gay as a lark. An hour after breakfast, she and my master read some learned books together. She then assists in teaching her little sisters, and never were children better instructed. One day in a week she sets aside both for them and herself to work

for the poor, whom she also regularly visits at their own cottages, two evenings in the week; for she says it would be troublesome and look ostentatious to have her father's doors crouded with poor people, neither could she get at their wants and their characters half so well as by going herself to their own houses.'

This is followed by a description, which Cœlebs himself gives of Miss S. which was we suppose designed to realise the ideal which he had formed of female excellence, as suited to the wants of domestic life.

'Lucilla Stanley is rather perfectly elegant than perfectly beautiful. I have seen women as striking, but I never saw one so interesting. Her beauty is countenance: it is the stamp of mind intelligibly printed on the face. It is not the symmetry of features, but the joint triumph of intellect and sweet temper. A fine old poet has well described her:

Her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one could almost say her body thought.

Her conversation, like her countenance, is compounded of liveliness, sensibility, and delicacy. She does not say things to be quoted, but the effect of her conversation is, that it leaves an impression of pleasure on the mind, and a love of goodness on the heart. She enlivens without dazzling, and entertains without overpowering. Contented to please, she has no ambition to shine. There is nothing like effort in her expression, or vanity in her manner. She has rather a playful gaiety than a pointed wit. Of repartee she has little, and dislikes it in others; yet I have seldom met with a truer taste for inoffensive wit. Taste is indeed the predominating quality of her mind; and she may rather be said to be a nice judge of the genius of others, than to be a genius herself. She has a quick perception of whatever is beautiful or defective, in composition or in character. The same true taste pervades her writing, her conversation, her dress, her domestic arrangements, and her gardening, for which she has both a passion and a talent. Though she has a correct ear, she neither sings nor plays; and her taste is so exact in drawing, that she really seems to have *le compas dans l'œuil;* yet I never saw a pencil in her fingers, except to sketch a seat or a bower for the pleasure ground. Her notions are too just to allow her to be satisfied with mediocrity in any thing, and for perfection in many things, she thinks that life is too short, and its duties too various and important. Having five younger sisters to assist, has induced her to neglect some acquisitions which she would have liked. Had she been an only daughter, she owns that she would have indulged a little more in the garnish and decoration of life.

'At her early age, the soundness of her judgment on persons and things cannot be derived from experience; she owes it to a *tact* so fine as enables her to seize on the strong feature, the prominent

circumstance, the leading point, instead of confusing her mind and dissipating her attention, on the inferior parts of a character, a book, or a business. This justness of thinking teaches her to rate things according to their worth, and to arrange them according to their place. Her manner of speaking adds to the effect of her words, and the tone of her voice expresses with singular felicity, gaiety or kindness, as her feelings direct, and the occasion demands. This manner is so natural, and her sentiments spring so spontaneously from the occasion, that it is obvious that display is never in her head, nor an eagerness for praise in her heart. I never heard her utter a word which I could have wished unsaid, or a sentiment I would have wished unthought.

'As to her dress, it reminds me of what Dr. Johnson once said to an acquaintance of mine, of a lady who was celebrated for dressing well. 'The best evidence that I can give you of her perfection in this respect is, that one can never remember what she had on.' The dress of Lucilla is not neglected, and it is not studied. She is as neat as the strictest delicacy *demands*, and as fashionable as the strictest delicacy *permits*; and her nymph-like form does not appear to less advantage for being veiled with scrupulous modesty.

This is certainly the portrait of a very amiable character. The disposition and the qualifications which areascribed to Miss Stanley are such as constitute not only the momentary charm but the permanent bliss of domestic life. We think that Cœlebs could hardly have made a better choice.

'I now seemed,' says he, 'to have found the being of whom I had been in search. My mind felt her excellencies, my heart acknowledged its conqueror. I struggled however, not to abandon myself to its impulses. I endeavoured to keep my own feelings in order, till I had time to appreciate a character, which appeared as artless as it was correct. And I did not allow myself to make this slight sketch of Lucilla, and of the effect she produced on my heart, till more intimate acquaintance had justified my prepossession.'

The character of the elder, or Miss Lucilla Stanley, is contrasted with that of her sister Phebe, who has more vivacity and playfulness.—The whole description which the writer has drawn of the Stanley family is such as will interest every reader of sense and piety. Miss Lucilla is engaged to be married to Mr. Cœlebs, but the work very properly concludes without the description of the ceremony.

This work is not so much a regular story as a series of conversations, in which the object of the author is to recommend his own theological opinions. These opinions as far as they relate to the speculative tenets or the polemical matter of religion are what is commonly termed orthodox;—but to the praise of the author it must be added that he endeavours to modify and explain them so as not to render them subver-

sive of practical goodness. The author is certainly not an antinomian; and the death of Mr. Tyrrel, which with some abatements is solemnly and forcibly described, was evidently designed to make an impression on the reader very adverse to that pernicious representation of the Christian scheme.—Mr. Tyrrel is represented as having been a dissolute sensualist in the early part of his life, when he endeavoured to run the career of ambition, in which he was foiled by more fortunate competitors, and lastly as having become a devotee at the shrine of avarice.—A famous preacher of the antinomian school whom he had accidentally heard, had made him an easy convert to opinions, which not only imposed no restraint on his predominant propensity, but which seemed to remove every impediment in the way to heaven. But an interval of rational reflection at the close of life and almost in the agonies of death convinces him of the errors of his conduct, and the vanity of his creed. The author depicts a death-bed scene between this penitent antinomian miser and Dr. Barlow, a clergyman who makes another conspicuous figure in this novel.

One of the episodes in this work, which is the most highly finished, and, on the whole, the most interesting, is that of Fanny the artificial flower-maker and her mother. The woman of fashion, beautiful, airy, sensitive, but unprincipled, is well described in Lady Melbury. In Mrs. Carlton, who had married a man whom she did not love and who did not love her, in order to oblige her parents and keep an estate in the family, we behold that meek and quiet spirit, which seems the acme of feminine excellence, gradually subduing her own aversion, and that of her husband, reforming the profligate, and causing domestic tranquillity and bliss to arise out of the elements of misery and strife. The narrative of Lady Aston whose mind from the experience of a great domestic calamity had become clouded with a superstitious gloom, is another of those *addenda* to the main subject of the work to which some praise is due.

In the numerous conversations which are detailed by Cœlebs, we meet with a variety of judicious observations; but there are some occasions in which religious topics seem rather awkwardly thrust in, than naturally and inartificially introduced. We have no objection to see religious topics gravely and seriously discussed; but as the true repository of all religion is the heart, we are apt to think that when religion makes the sole or principal subject of discussion, it is apt to degenerate into a mere jargon of words. That man has seldom much religion who is always watching an opportunity to make it a topic of debate. Religion; true and un-

defiled, consisting in the love of God and of mankind, is like a fine essence which controversy soon dissipates in air. One of the best visible criterions of a mind alive to the influence of religion, is charity; but charity is certainly vitiated by being made the common topic of conversation. The injunctions of the founder of Christianity to pray in secret, and to give alms in secret, are equally the result of wisdom and of piety. We do not believe that any of the interests of religion will ever be much advanced by being made, as they appear to be too often in this novel of Cœlebs, the topic of colloquial debate. The subject itself is lowered and debased by being discussed after dinner over the bottle, when the stomach is full, and the mind less alert. Such abstruse and intricate doctrines as those of the trinity and the atonement, are not then likely to be displayed with new force of argument or power of illustration. Questions of literature, or the common topics of social life, are then most fit to occupy the mind and to engage the colloquial faculties of the company. Surely this is more congenial to the occasion and the time than to have our dinner and supper parties converted into synods of testy and captious divines. Let every man cherish the growth of religion in his heart and show its fruits in his life, but let him not lightly exercise the talent of a disputant. For true religion is rather pensive than loquacious, rather quiet than contentious, rather silently devout than boisterously pious: it consists rather in conduct than in debate, rather in habit than opinion, rather in spiritual forbearance than in wordy war.

Among other sensible remarks in the dialogue part of this performance we noted the following with considerable satisfaction. They appeared to us to be acute and just.

'The too great profusion of them, (of children's books,) protracts the imbecility of childhood. They arrest the understanding instead of advancing it. They give forwardness without strength. They hinder the mind from making vigorous shoots, teach it to stoop when it should soar, and to contract when it should expand.'

'To counteract selfishness should be the great art of education. This counteraction is not like an art or a science, which is to be taken up at set times and laid aside till the allotted period of instruction returns; but as the evil shews itself at all times, and in all shapes, the *whole* force of instruction is to be bent against it. Mrs. Stanley and I endeavour that not one reward we bestow, not one gratification we afford, shall be calculated to promote it. Gratifications children ought to have. The appetites and inclinations

should be reasonably indulged. We only are cautious not to employ them as *the instruments of recompence*, which would look as if we valued them highly, and thought them a fit remuneration for merit. I would rather shew a little indulgence to sensuality, than make it the reward of goodness, which seems to be the common way. While I indulged the appetite of a child, I would never hold out that indulgence, which I granted the lowest the animal part of his nature, as a payment for the exertion of his mental or moral faculties.'

The language in this work is often inelegant and sometimes inaccurate.

'The longest life with all its concerns shrinks to a point in the sight of a dying man, *whose eye is filled by eternity*. Eternity! Oh, my friend! Eternity is a depth which no geometry can measure, no arithmetic calculate, no imagination can conceive, no rhetoric describe.'

Eternity is the most abstract of abstractions, but the eye can be filled only with sensible and material images. And in the description which the writer pretends to give of eternity, by saying that it is "*a depth which no geometry can measure*," he adds what is puerile and misplaced. Besides such is not the real language of a dying man as this writer represents it to be. It is a mere trifling with words, and very incompatible with the seriousness of the dying hour.

'A bounteous *prelibation* of that blessedness which is without measure, and shall be without ending.' Why could not the author say in plain English thus; 'a foretaste of that blessedness.' The word 'antepast' which frequently occurs in our old divines would have been better than 'prelibation.' The following is a gross instance, not we trust of ignorance but of carelessness. "He found Sir John and I sitting in the library with Mr. Stanley," vol. ii. p. 391. But these are trivial defects compared with the general merits of the performance. Some of the theological tenets are such as appear to us incapable of being defended by a critical knowledge of the scriptures; but the meaning of the author is so good, and the design is so evident to promote the interests of piety and virtue, that we should think ourselves highly culpable if we made any speculative errors or incongruities a subject of severe animadversion.

ART. V.—*The Fisher-Boy, a Poem*, &c. Vernor, Hood, *and* Sharpe.

AFTER the perusal of this piscatory poem, we felt as if we had been personally acquainted with the author for a

long series of years. We can safely pronounce him a youth of considerable drollery, and invincible good-humour. That fishing is a very melancholy and morose employment, none who have laboured at it, will be disposed to deny, but he dwells with joyous prolixity on all its details of wretchedness, and lives as it were on descriptions of cold and hunger. He sometimes whistles for want of thought through hundreds of dreary and pauseless lines with a countenance of unmatch'd vacuity, and when, on recovering his senses he finds himself bewildered in a desert of a paragraph, he retraces his weary steps with the utmost composure till we see him occupying the very spot from which he started at the commencement of his journey. During all this wading and wandering, and starting and stumbling, he never utters a single querulous expression, but remains in perfect good-humour with himself and all the rest of the irrational creation. He unites the patience of Job, with the meekness of Moses—the gaiety of youth, with the garrulity of age, and in zeal he is the very Peter of fishermen.

Before we had read a few pages of this manual of net-drawing, we felt a great curiosity to know the author's situation in life. From the dedication, which expresses an abhorrence of all flattery, we conjectured that he was an honest bluff English yeoman, who occasionally relieved the uniformity of roast beef by a judicious dish of turbot, and the seat of whose inspiration was chiefly in his palate. This suspicion was afterwards strengthened by the following note.

'It would be useless to expatiate on the subject of the dory, to feast upon which Mr. Quin would travel an hundred miles, and was even known to affirm that his only desire was to have a throat one mile in length, and stuffed with dories. This fish when no longer than the hand, eats most delicious fried.'

We soon found however that he was too learned a person for a mere yeoman, and heard him to our great astonishment speak Latin. He goes so far as to correct false readings of the great writers of antiquity, and proposes the following emendation on a well known passage of Horace.

'Ne forte pudori
'Sit tibi lyræ solers et cantor Apollo.'

He then sets the deluded world right with regard to the interpretation of the expressions 'cui mens divinior atque os, magna sonaturum.' Literally translated, he affirms that they mean 'who writes with fancy high, and bold and daring flights.' He concludes his remarks on Horace with a translation of

'Sic honor et nomen divinis vatibus atque
Carminibus venit.'

'So ancient is the pedigree of verse
And so divine a poet's function.'

In like manner he corrects the texts of Claudian, Lucan and Virgil. 'Animæque capaces mortis,' signifies, we are told, souls 'undismayed by death.' The two following lines will we trust be printed in the next edition of Virgil:

'Natos ad flumina primum
Deferimus sceroque gelu duramus et nudis.'

Nor ought the following to be omitted:

'Ingeminat austri et densissimus imber
Nunc nemora ingenti vente, nunc littera plangit.'

From these and many other specimens of profound learning and critical acumen we were led to think that our author was either the parson of the parish or the scoolmaster. The first of these hypotheses we were soon forced reluctantly to abandon by reading in a note a violent philippic against a clergyman, 'who was so far actuated by worldly motives as to claim half-a-guinea for preaching a funeral sermon.' From several sly hits at smuggling, it appeared to us that our author was probably an exciseman. While our opinion was vibrating between the exciseman and the school-master, both theories were destroyed by a piece of most important information on the title-page which had previously escaped notice. The author, honoured readers, is no less a personage than H. C. Esq. For a country gentleman his acquirements are extraordinary. His skill in the Latin tongue has been already noticed with due commendation. Let us now shortly consider him in the light of an English poet, taking all care not to be influenced in our judgment by the imposing and magnificent title of esquire.

The hero of the poem, is a fisher-boy. To render him as interesting as possible, his mother is represented as a maniac, himself as of spurious birth, and his name is Ned, or as it is afterwards given "little Neddy." The seduction of his mother is thus pathetically described.

'Twas man, deceitful man, with baseness fraught
And varnish'd tale, the yielding Jenny sought!
And lured her from the paths of spotless fame
To tread the beaten road of public shame!
By passion urg'd her soul confess'd the love
Which was at once her joy and bane to prove!
The first as short-lived as the bliss procured,
The last with frenzied pain to be endured!'

We had almost forgot to mention that Ned's father was hanged.

> 'Spurning the laws, his guilty thoughts applied
> To wrench by force that gold his God denied!
> By theft debased he met the felon's doom,
> Consign'd from execution to the tomb.'

H. C. Esquire having read Bloomfield's "Farmer's Boy," adopts the general plan of that poem, and accordingly exhibits "little Neddy" in connection with the four seasons. This fancy leads the poet into sad difficulties. Ned is not permitted to do any thing in spring, which chance might lead him to do in summer, and the consequence is that he acts throughout with the most ludicrous trepidation lest he should violate that propriety of conduct which depends upon the solar system. All the transitions, too, in the poem are equally mystical and wonderous, and performed with a dexterous rapidity superior to that of a Boaz or a Jonas. Thus our bard having occasion to pass from Ned's mother to a vernal sky, he effects the journey in the following active manner.

> 'Yet hold! from suffering Jane my muse now flies
> And wings her way to spring's ethereal skies;
> Come boisterous March and let the Pisces bring
> With equinoctial winds the dawn of Spring.'

March and the Pisces obey this imperious mandate, and henceforth the reader is to understand that the time of the poem is spring. The appearances peculiar to that season are averred to be the following.

> 'The o'er-fraught clouds now poised 'twixt heaven and sea
> Besiege the moon with black artillery;
> In torrents *not in drops* pour down the rain
> Still adding horrors to the boisterous main!'
> * * * * * * * *
> 'Then angry billows with incessant roar
> Dash o'er the shingle and assail the shore.'

After this exquisite picture of spring, our attention is directed to the various picturesque employments of Ned during its continuance.

> ''Tis then, from sleep arous'd, poor little Ned
> Will rush, half-clad from out his truckle bed!'
> * * * * * * * *
> 'Now scarce is Aries usher'd in with wet
> When little Ned repairssome owner's net,
> To earn a sixpence from his master, he
> From morn to night toils on incessantly,

With twine and needle works, the flaws to mend,
And with the mesh makes good each gaping rend.'

* * * * * * * * *

'The net on shore no fear Ned's joy controuls
Who leaps to view a glorious haul of soles
With plenteous heaps of whitings, silvery skins
And their companions the cream-coated blins.'

* * * * * * * * * *

'His stool he places at the cottage door
From whence are seen the breakers and the shore;
His knife he whets upon the nearest stone,
Each whiting's back rips down and draws the bone,
And being cleansed of entrails and of blood
He leaves the carcase in fresh *water's flood*,
Some salt supplies, then placed in sun or shade
Leaves it to dry and thus the buckhorn's made!

We have now quoted the sum and substance of the first canto, which terminates with these two most unintelligible lines.

'Logic must yield its powers to common sense,
As reason governs ruling Providence.'

The way in which Ned passes the summer is equally entertaining and instructive.

'In more abundance he the whiting shares
Which if unsold for drying he prepares;
And for his parent's eating dab supplies
Which cleans'd, in dripping-pan he dextrous fries,
Then adds potatoes sliced, thin, crisp and brown, &c.

* * * * * * * * * *

'The playful rabbit equally appears
To charm our Ned with downy dusky ears,
Now flat and now erect, should aught surprise,
Sure proof its safety in its hearing lies!
Yet *soft my Muse!* this idle theme forbear
Which of my hero's labours forms no share,
To work once more, for it is now the lot
Of little Ned, to tend the lobster-pot!'

* * * * * * * * * *

Ned though adorned with many shining qualities is not without the errors incident to humanity. His barbarity in boiling lobsters before he eats them calls forth the following moral reflection.

'Oh! did we contemplate before we eat
What pangs have been experienced for our treat;
Oft would the appetite with thought grow dull
And pity make the empty stomach full:—

Let me refrain! To those enough I've said
Who by congenial sentiments are led!
So to my fisher-boy, I'll turn once more
Casting of bait in every pot a store.'

* * * * * * * * * * *

'Propitious now the summer solstice glows.
To shrimp with little net, our Ned oft goes;
While sultry Leo plenteously supplies,
With savoury prawns that yield a precious price!
His net to hoop attach'd and fixt to pole,
He nimbly glides, into each rocky hole.
Arrests the darting progress with his drag,
Draws forth the spoils, *then pops them in his bag.*'

The second canto concludes with an enumeration of the varieties of fish caught by Ned during the summer, and the notes contain many judicious instructions how to dress them for table, which really brought water into the mouths of us hungry critics.

The description of autumn opens with this fashionable image.

'Veil'd in the purple streakings of the *dawn*
Old time steals softly to the sleeping *morn*,
Who from the dappled pillow rears her head
And rises, blushing to be caught in bed.

Ned unmoved by this picture pursues the duties of his calling, tho' he sometimes forgets that he is a fisher-boy, and trespasses upon the labours of land-lubbers.

'Now hies our Ned with bags and long hook'd stick
To hedges, woods, and coppice, nuts to pick;
Shewing their shells quite bronzed and hard with heat,
Which yield when crack'd a firm and savoury meat;
These sold in pecks, an eighteen-pence produce,
For little Neddy's and his mother's use.'

* * * * * * * * * * *

'In myriads now are caught of heavenly blue,
The boney pilchard robed in silver too;
One haul producing oft upon the shore
Full sixteen thousand fish and sometimes more,
For frying famed, while some in pickle stow'd
Preserve till winter in their hoop'd abode.'

Near the end of this canto we meet with a description of samphire-pickers, which eclipses that of Shakespear himself. The moral drawn from it is mournfully sublime.

'How strange that some will sole reliance place
On that which seals another's foul disgrace,
Since by a cord each culprit meets his end
Which proves the samphire-picker's only friend,

Gives him new life who freely ventured death
And stops his course who only covets breath.'

The whole of the last canto is descriptive of smuggling, with which our author seems to have a most dangerous acquaintance. We trust however that he is rather an amateur than professor of the art. As friends we strongly recommend him to be silent on the subject, and that no suspicion may fall upon him to burn every thing he has here written concerning it.

It would be withholding a pleasure from our readers were we to conclude our account of the 'Fisher-Boy,' without laying before them a specimen of the arguments prefixed to the several cantos, as it may possibly afford a new light into the laws of association.

Summer described—Salmon Peel—Grandeur of Omnipotence—Rabbits—Crabs and Lobsters—The mercy of the Redeemer of the world—Shrimping and Prawning described.

We have thought it our duty to give this detailed account of the 'Fisher-Boy,' because we understand it is a considerable favourite with the public. The author holds all critics, he tells us, in merited contempt, and asserts that truth irradiates every page of his work. We perfectly agree with him. He evidently is a gentleman of the strictest veracity, and would not tell a lie for the whole kingdom of Parnassus. He is afraid even to indulge in the most innocent fiction. A more weak and well-meaning man than H. C. Esquire, lives not in his majesty's dominions, and we look upon it as a good sign of the times that squires are poets, and poets men of worth and probity.

ART. VI.—*A Letter to the Livery of London, relative to the Views of the Writer in executing the Office of Sheriff. By Sir Richard Phillips, Knt. one of the Sheriffs of London and Middlesex.* 8vo. Phillips. 1809.

THE office of sheriff is of the highest constituted importance; and in the faithful discharge of its numerous duties will be found one of the surest guards which the wisdom of our laws has established for the security of our property and persons. The sheriffs were originally chosen by popular election; but, under the pretence of putting a stop to the violence and tumult that frequently prevailed on those occasions, the appointment of these great magistrates was taken

from the people, and, by the 9th of Ed. 2d, which has been modified by subsequent statutes, was vested in the king. The city of London, however, has had the right of election confirmed to it by charter; and though the interference of the crown, in the other counties, from the discreet manner in which it has been exercised, has not materially interfered with the liberty of the subject, the citizens of London have abundant reason to be proud and jealous of this important privilege. The sheriff has the custody of the county, he is a judge of a most useful, though neglected, court, he is the conservator of the king's peace, he is the minister of the superior courts of justice, and though the servant of the crown, may be said to stand between the king and his people. The weight and dignity of this high office seem, however, to have been frequently overlooked; and those who have held the shrievalty of London appear to have thought that they have usefully discharged their duty, if, while the routine of business proceeds under the direction of inferior agents, they maintain during the sessions a table of profuse hospitality, and on the ordinary days of shew delight the idle gazers of the town with the unwieldy display of civic pageantry. Sir Richard Phillips has thought more wisely; and, after zealously employing (as we believe) the opportunities which were afforded him, has presented to his constituents, in the sensible and well-written volume before us, a narrative of the exertions he has made, and has given much useful instruction to those who are to succeed him.

The first thing to which he has called their attention, is the freeholder's book. From this book, as is well known, all the juries are struck: and, as, from the negligence and ignorance of the constables, whose duty it is to procure, annually for the sheriffs, a list of the freeholders of the county, this book was very imperfect, Sir Richard Phillips and his colleague, in the commencement of their career, successfully exerted themselves to reform it. Sir Richard Phillips proposes that the charge of making these annual lists, should be transferred, from the constables to the churchwardens and overseers of the different parishes; but this, as it appears to us, is unnecessary. The duties of the constables are clearly laid down in the statutes which have been made on this subject, and are of easy execution. They must swear to the truth of their lists before a justice of the peace; they must deliver them to the high constable, who presents them at the quarter sessions, attesting upon oath that he has not altered them, since they have come into his hands. The constables are persons sufficiently well calculated to know the freeholders of their respective hundreds, they have, by

statute, a free access to the parish rates of the poor and land tax, and as they are enjoined to fix their lists upon the door of the church, it is improbable that the name of any person can be improperly admitted or withdrawn. It is of the highest importance to keep this book complete, that we may prevent the possibility of juries being packed for the destruction of the guiltless. But these regulations seem to be sufficient for their purpose, with the superintendance and attention of the magistrates, and without this any alteration would be equally unavailing.

The next point to which Sir Richard Phillips proceeds, is the practice of committing prisoners for trial to the Cold-bath fields, and other houses of correction. On this subject he has descanted at considerable length; and though we agree with him on the impropriety of the practice, we think he has totally mistaken the law. In p. 26, he says

'By the ancient charters of this city it is provided, that the sheriffs elected by the livery shall enjoy all the usual privileges and powers that appertain or belong to the office. By ancient custom, and by the statute of the 19th of Henry the seventh, it was established, that, *every sheriff shall have the custody of the king's common gaols in the county where he is sheriff.*' And by the 5th of Henry the fourth, it is provided, that '*none shall be imprisoned by any justices of peace but only in the common gaol;*' and by the 11th and 12th of William the third, '*that all murderers and felons shall be imprisoned in the common gaol, and not elsewhere; and that the sheriff shall have the keeping of the said gaols.*' These several provisions were intended, as they in fact are, as so many bulwarks of public liberty; for as it is the duty of the sheriff or his deputy to prepare the calendar at the sessions of oyer and terminer, or of general gaol delivery, it is obvious that no man can be secretly imprisoned, or be imprisoned contrary to the provisions of the constitution, while he is in the custody of the sheriff. But if these bulwarks are destroyed, and if it be permitted that persons accused of crimes may be committed to any secret prison, *not under the controul, or within the jurisdiction of the sheriff or officer who prepares the calendar for the judges of assize*, then we may indeed possess the forms of liberty, but the substance will be lost! Persons obnoxious to a minister or magistrate, may be committed to such a prison, and never be heard of more. Like the prisoners of the late Bastile of France, they may disappear from among their friends, and be forgotten by those who were the instruments of their commitment!'

Under this conviction he had frequent communications with the magistrates of the county, and entered a long and vigorous protest against the practice. But the legality of these commitments is beyond dispute. In the year 1799 the matter was fully discussed in the Court of King's Bench, and

those who have any doubts on the subject may be satisfied by referring to the case of Evans in the 8th volume of the Term Reports, p. 172. It will be sufficient to mention the concluding clause of the 27 Geo. 3. c. 11, which enacts that it shall be lawful for any justice or justices of the peace, to commit either to the common gaol, or to any house of correction, within his or their respective jurisdictions, as to such justice or justices shall seem most proper, such vagrants, and other criminals, offenders and persons charged with, or convicted of small offences, as by any law now in force or hereafter to be made, he or they is or are or shall be authorized to commit to the common gaol. Though the law as it at present stands, unquestionably authorizes these commitments, we are fully aware of the danger that may result from this system, and we think that this is one of the subjects that most demands parliamentary revision. Of the nature of this house of correction, and of the character of the person to whose custody it is committed, the public have received from different quarters the most opposite and contradictory reports. Sir Richard mentions that on examining the pound weight which was used for weighing meat and other provisions in this prison "it was found to be seven-eighths of an ounce too light;" and in answer to a communication which he made on this subject to the magistrates at the quarter sessions, he received a report of the prison committee, which stated that there had been an overweight of bread, the day the grand jury visited the prison, of 2lb. on 276 loaves. Aroused by this assertion, Mr. Stephens, one of the jury, at whose instigation the pound weight had been tried by the standard at Guildhall, presented a petition to Parliament, in which after repeating the fact of the deficiency of the loaves, 'and that moreover the scales of the said prison were false and fraudulent,' he thus proceeds to state the other abuses which he had detected on his survey.

'Your petitioner, together with other gentlemen, late members of the grand jury, also discovered;

'That several of the liege subjects of this realm were committed to close custody, in cells destitute of fire, eight feet three inches long, by six feet three inches wide, two of them in irons, although sick; some, if not all, of these were innocent in point of fact, as all were then innocent in point of law, being detained under the pretext of re-examination, and consequently uncondemned by the legal judgment of their peers, or even the accusatory verdict of a grand jury. Of this number were a mother, a daughter, and a son, of creditable appearance; the two former in one cell, so situated as to be exposed to a continual current of external air, without the possibility of obtaining, even during the severest frost, an artificial warmth by

means of fuel, while the convicts below enjoyed all the comforts of an open roomy ward, with occasional access to fire.

'That in one of these lonely cells, was closely confined a foreigner of some rank, the Chevalier de Blin, who as we are told by one of the gaolers, while so immured, had been deprived of his reason, and who presented to your petitioner a memorial on his knees; who after conversing with him in French some time through the key-hole, demanded to enter.

'That in this place, originally destined for the improvement of the morals of petty offenders, a female prisoner, as we have learned, has been lately debauched by the son of the chief gaoler, or governor, who then held an office of trust in the prison, and has since had a child, now, or at least lately, burdensome to the parish of Kensington, in the county of Middlesex.

'That four debtors were shut up in this house of correction, the only communication between whom and the world, appears to take place occasionally, between two iron grates, at upwards of six feet distance from each other, with a gaoler walking in the interval, so as to preclude complaint; and that from the examination of a debtor, and also, by a letter from him, both in the possession of your petitioner, it appears that he was shut up with persons guilty of robbery and unnatural crimes.

'And lastly, that six innocent persons, the bills against whom had been thrown out by the grand jury, were dragged from Cold Bath Fields to Hicks's hall, in open day, at the close of Session, first manacled, and then fastened together by a rope, to be discharged by proclamation.'

In consequence of this petition the king's ministers have appointed a royal commission to report generally on the complaints relative to this prison. Sir Richard tell us that he has already been twice examined before the commissioners; and he trusts that the result of their labours will be laid before the public early in the present sessions. Till this report, which we hope will be impartially drawn up, be published, it would be unjust to give any decided opinion upon the truth of either of these statements; in the mean time we will own that we have received the greatest pleasure in witnessing the tardy justice which has thus been done to the feelings of the public. Confinement is a grievous evil even to the guilty; and with all its necessary accompaniments of privation, of loss of employment, of seclusion from friends, of ruin and disgrace, it must be dreadful indeed to those who are conscious of being innocent of the crimes with which they are charged, those who are suffering from poverty and commercial disasters, or those whom the perhaps causeless suspicion of government has wantonly immured. To watch over the situation of these unhappy persons, to alleviate their sufferings, and to afford them all the comforts which

are not inconsistent with the safe custody of their persons is a duty which every feeling of humanity, and every principle of our natural love of liberty most imperiously call upon us to perform. The number of criminals of every description with whom the gaols of our country overflow, and the necessity that obviously exists of preventing the contagion of vice, by separating those who are charged with the greater and smaller offences, occasioned the introduction of these houses of correction; and in this view they might have been productive of great good. But in withdrawing them from the constitutional custody and inspection of the sheriffs, the legislature has set a precedent of most dangerous tendency. The calendars, which the sheriffs are bound to present at the general gaol delivery, are admirably calculated to prevent the possibility of secret and unlimited confinement; and though it appears from the speech of the then attorney general in the case of Evans, which we have mentioned before, that the keepers of houses of correction have uniformly delivered such calendars, the law does not extend to them, and there is no way to punish them if they were to fail to do so. The situation therefore of those who are left to the voluntary justice of the keeper of a house like this, is surely such as to justify apprehensions similar to those which our author has expressed; and it is with the view of calling the attention of the public (as far as in us lies), to the promised report of the commission, that we have made so long an extract from the petition of Mr. Stephens. That report will, we hope, set this part of the question at rest; and in the mean time we will only add that it always appeared to us to be one of the most lamentable proofs of the unbending spirit of the late Mr. Pitt, that at a time when the public mind was in a state of irritation on this subject he seems to have thought that it was the duty of government to oppose the wishes of the people whenever they were expressed, and that he hazarded the tranquillity of the metropolis, rather than remove to another situation a gaoler, to say the least, of very doubtful character.

Our author next adverts to the practice of detaining prisoners after the grand jury have thrown out the bills, which have been presented against them; and though the law on this point appears to be doubtful, we think his reasoning on its injustice is irresistible.

'The Old Bailey Sessions generally commence on a Wednesday, the Grand Jury are commonly discharged on the Saturday following, and the persons relative to whom the bills are thrown out are, in this case, discharged on the Monday morning. It happened at a

late session that SIXTY persons, male and female, were discharged in this manner, bills against many of whom had been thrown out in the course of the preceding week, and on the average, it may be assumed that these persons had been detained four days and nights in the prison of Newgate, after it had been formally declared by one of the highest tribunals known to the constitution, that there existed no ground of charge against them. Surely it is a sufficient reason that the practice should be altered, if it be found to be a violation of the liberty of the subject, and contrary to the statutes of the realm, even if no other plea existed. But when you consider that it may be the lot of any man among you to be *accused*, what will your feelings be, when you reflect, that among the sixty persons I have alluded to there may have been many husbands whose labours were necessary to the existence of their families; wives whose children were suffering under every privation of want and misery; young females and young men, who, during their stay in Newgate, were initiating themselves in the practices of vice; and probably some persons whose trade or business might require their superintendance, and who might be ruined by the additional detention. I say nothing of the mental sufferings of those who are thus immured on a light, or perhaps a malicious charge, which has not justified the Grand Jury in finding the bill: but I am convinced that there are few of you whom I am addressing, who would bear with the horrors of such a situation for 500*l.* per night.'

A memorial on this subject was presented to the recorder of London, which unfortunately occasioned a difference between the sheriffs. After a long and angry correspondence between these worthy magistrates, in which it appears that Sir Richard has not yet discovered the art of tempering zeal with moderation, the recorder declared that he would never consent to the alteration in the practice of the court which had been proposed, and as long as he lived it should continue as it is. The practice has long been to discharge these persons by proclamation in open court, after the grand jury have been dismissed; and the only ground upon which it is defended is, "that there might be other charges against them, and that it sometimes happens that there are two bills against the same person, only one of which is decided upon in the first instance." But this reasoning is weak and insufficient. If the court were to release those only against whom no other charge had been preferred, immediately on the grand jury throwing out the bill, or if, as Sir Richard proposes, this duty were delegated to the sheriffs, it would fairly answer all the purposes of justice, and would save the unhappy person, whose innocence had been vindicated by the grand inquest of the country, from the cruel and unnecessary severity of additional confinement. Those who are acquitted by the petty jury are immediately set at liberty

unless some other bill be presented against them; and surely there can exist no reason why those, whom there is no pretence for putting upon their trial, should be placed in a worse situation. After the long detention to which they are exposed, it is a superfluous caution to continue their imprisonment after their innocence has been declared, because by possibility new charges may be preferred against them in the interval between the throwing out of the bill, and the discharge of the grand jury. But it is useless to remark farther on a subject of such apparent injustice; and we trust that the recorder, on cooler consideration, will see the propriety of alteration.

Sir Richard next conducts his readers through the prisons of the metropolis; and though we had reason to believe that the statutes which were enacted for the regulation of prisons by the exertions of Mr. Howard had been much neglected, we will own that we were not less surprised than shocked at the scenes of misery which our author has displayed. These prisons are Newgate, the Poultry Compter, the Giltspur-street Compter, and Ludgate.

In Newgate there are generally from four to five hundred prisoners; and in one instance there have been as many as seven hundred and fifty. When the number exceeds six hundred fevers have generally begun to shew themselves; and in 1789, when the number was nearly eight hundred, a contagious fever broke out which carried off five or six of the prisoners per day. When our author entered upon his office he found in the women felons' yard from one hundred to one hundred and thirty women, and there have been instances of one hundred and seventy being confined at the same time. These occupy two wards, 37 feet by 13, there is also a sick ward and three little rooms called the master's side.

'The wards being thirteen feet wide, admit, by night, of two rows to lie down at once in a length of thirty-seven feet; that is to say, twenty-five or thirty women as it may be in a row, having each a breadth of eighteen inches by her length! They have told me, that at times when the place is much crowded all the interstices of the floor are covered, and two or three lie in breadth in the space afforded by the difference between the thirteen feet, the breadth of the room, and the length of two women.'

Is it possible that, in the richest city in the universe, females unconvicted as well as convicted, should for weeks and months be huddled together in a state which our author not unaptly compares to that of wretches who are confined on board a slave ship. The situation of debtors is nearly the

same; they are crowded together in narrow rooms, and it is estimated that they have a space allotted to each of twenty-six inches.

The wisdom of our laws with respect to debtor and creditor has often been questioned; and little can be said in defence of regulations which give up the unfortunate tradesmen, whom confidence in others, or sickness, or inevitable misfortunes have overwhelmed in ruin, or those even whom thoughtless profusion and profligacy have destroyed, to the resentment or disappointed avarice of an exasperated creditor. While the law, however, continues to place men in the power of each other, and surrenders to hopeless confinement those who, under a wiser system, might have been useful members of society, it is found to interfere between the victims and their oppressors, and though it permits detention, should at least prevent men from starving and degrading one another. That this is now too frequently the case, the details of Sir Richard's book unhappily prove; but we cannot help inserting here an extract, from a communication of Mr. Neild, to our author, which is given at length in the appendix; and we believe that few of our readers could have conceived that in the centre of this great city, so monstrous a receptacle of misery could have existed.

'*Borough compter*—The keeper, John Bullevant, has no salary.

'There is only one court yard. Men and women associate together.

'Nothing but the dirty boards to sleep upon.

'No bedding, or even straw allowed. No fire in winter.

'No medical assistance in sickness. No religious attentions.

'The men debtors' room below is *now* useless; the floor is earth.

'No mops, brooms, or pails or soap, to keep the prison clean.

'A prisoner may remain here forty days for a debt of one guinea, without once taking off his clothes or washing his face.

'The allowance is not sufficient to support the cravings of nature, being only a twopenny loaf *per* day, weight, 10th March, 1801, *six ounces*; and the 7th December, 1804, *eight ounces*. It ought to be one and a half pound of bread per day, sent in every other day in loaves of three pounds weight, from the bakers.

'I am, dear Sir,

'Your's sincerely,

Chelsea, Oct. 10, 1807. 'JAMES NEILD.'

To relieve as much as possible the distressful situation of those under his care, Sir Richard with the most laudable humanity, visited the prisons twice every week, kept some of the prisoners constantly employed in lime-washing the walls, promoted cleanliness by all the means in his power, and procured, though it seems with some difficulty, an order for glazing

one of the women felons wards, in which they had been exposed without bedding, and with no other covering than a single rug to the draft of four or five open windows. The other ward still remains as it was.

The situation of women, who are sentenced to transportation attracted the attention of the sheriffs, and a little exceeding the limits of their official duty, they presented a memorial on the subject to the secretary of state. They represented the inequality with which the punishment falls upon male and female convicts. The expence of conveying them to New Holland is calculated by Sir Richard at 120l. per head; and no provision is made for their return. When the period of banishment has expired, the men are sometimes able to work their way home as sailors; but the women are left without any such resource, and the sentence of the court by which they are convicted, whether it extends to seven or fourteen years, in effect banishes them from their country for life. It is in vain then that the legislature has measured out to different criminals their proportions of punishment, if, by the faulty system on which we proceed, the greater and lesser offences are visited with equal severity. Lord Hawkesbury does not however appear to have received with much satisfaction this lecture on a point of general policy from the worthy magistrates of the city, and returned them no answer; though we collect that he procured a mitigation of punishment for 10 or 12 convicts, whom the sheriffs had reported to be fit objects for his majesty's mercy.

Our author next mentions a circumstance that, as he says deeply concerns the honour of the city of London. 'It is this, that the salaries of the keepers of the prisons of this great and opulent city, instead of being liberally paid by the public, are drawn from the wretched prisoners themselves in the shape of fees.' The impropriety of this is too obvious to need any remark.

It would exceed our limits if we were to follow the sheriffs through every part of their useful career, and we shall close our account of the volume before us, by briefly mentioning a subscription which they promoted for what they called the sheriffs' fund. By the benevolent assistance of various persons a sum of money was collected, which was placed in the hands of these gentlemen, to be distributed among the prisoners of the different gaols. With the sum of 296l. they sent back many persons who had been discharged from confinement, to their native places, they provided for the families of the indigent criminals, they clothed the naked, increased the very insufficient allowance of food, provided fire and candles, and gave rewards for cleanliness. There is

one article however in the list of their disbursements, that speaks so strongly to the feelings, that with it we will finish our extracts.

'For legal assistance, by means of which twenty-nine poor debtors have been liberated from Newgate after long imprisonments, (the number of whose wives and children exceeded 120 souls), and many of them were sailors arrested by crimps on sham actions, or persons imprisoned on false pretences, 23l. 10s.'.

Such is the book which our author has given to the public. It is clearly and ably written throughout: the spirit with which it is composed, entitles him to our high respect, and there is nothing to which we have found reason to object, unless it be the slighting manner in which he passes over the exertions of his colleague. We collect, indeed, from the work, that in many of the important points which we have mentioned, Mr. Sheriff Smith gave his ready and effectual concurrence; yet we were sorry to observe that their cordiality had been impaired, and that Sir Richard does not seem inclined to allow his fair share of praise to his fellow-labourer. In calling, however, the attention of the world to this very defective part of our penal laws, Sir Richard is entitled to the thanks of those who are aware of the existence of abuses, and are eager to promote enquiry and reform. We particularly recommend this book to those who expect to fill the office of sheriff in this city, or in the different counties of England, as a most useful manual. Those too, who have been accustomed to listen with delighted credulity to the praise which we hear daily bestowed upon our own institutions, and who believe that in this fortunate country the happiness of the subject is ensured by the wisest regulations, will find an instructive lesson in the scenes of misery which are thus opened to their view. They will discover that the wisest institutions, if not subjected to occasional revision, fall rapidly into decay, and that abuses grow up in time which pervert them from their intended ends: and make them the instruments of evil; and that it is possible even in this land of liberty, and amidst a humane and generous people, for a person who is innocent of every crime, to suffer for months the complicated affliction, of imprisonment, disease, and famine. There was a time when the attention of the public was strongly turned to this subject by the labours of Mr. Howard; the enthusiasm spread rapidly through the kingdom; the situation of criminals became generally known; every heart was melted at the recital of their sufferings, and to pity and alleviate them became the fashionable virtue of the day. A few years have elapsed, and the labours of Mr. Howard are forgotten, and his regulations are disregarded.

The prisons are still the receptacles of filth and woe; and the system still continues to exist with all the horrors which he exposed, and which the public feeling had condemned. The passion of humanity, like all other passions, is of short duration, and is temporary in proportion as it is violent; and there was little reason to expect that those who were occupied with cares and concerns of their own, would have long continued to fix their attention upon those with whom they had no apparent connexion or interest, and especially when fortune had appeared to place them beyond the reach of their misfortunes. Let any one, however, turn to the long catalogue of crimes and punishments with which our statutes overflow, and who shall say, however high his rank, however firm his resolution, however well founded his confidence in his own virtue, that amid the multitude of actions which our laws have made criminal, some temptation which he cannot withstand, or some accident which he cannot foresee, may not place him on a footing with those, from whom he now seems to be inseparably removed? Let him remember too, that though he may guard himself from the commission of vice, he is not secure; for the false and unfounded accusation of a villain, may at any time make him an inmate of the places we have described. It should, however, be acknowledged that some have benevolently persevered through every disappointment: and we can still dwell with pleasure on the philanthropic exertions of Mr. Nield, Sir George Paul, and various others; and in some of our counties the prisons are admirably managed. Sir Samuel Romilly too, in the task which he apperrs to have undertaken, of revising our criminal code, is entitled to our highest approbation, and we earnestly exhort him to proceed. There are many things that absolutely demand alteration. The prisons should be enlarged, cleanliness be promoted, religious instruction be provided, decency of manners be enforced; the different classes of prisoners be kept distinct from each other, so that the boy of thirteen may not learn lessons of iniquity from the old and hardened offender, and our gaols continue the schools of every vice; perhaps too penitentiary houses should be erected for the reformation of smaller criminal offenders, the gaolers should have ample salaries, and not be compelled to live by preying upon those whom distress has already brought too low; employment should be found for those who are inclined to work, and every class of prisoners should be provided with clothes and with sufficient sustenance even if it were of the coarsest kind. But we cannot help thinking that alterations should not stop here. We have continued increasing the catalogue of crimes, and

adding punishment to punishment, till we have proceeded so far that, besides a multitude of inferior offenders, we annually hang and transport nearly one thousand of our fellow-subjects. Yet our gaols continue to overflow, and offences to multiply in our country. Can this be right? and does not a state like this, among a moral people as we unquestionably are, convince us that there are some radical defects in our system which the utmost severity of punishment can never cure? We attribute this in a great degree to the ignorance of the criminal poor, on which subject a very interesting fact is mentioned in page 277 of Sir Richard's work. But we will not here enter into this ample subject; and we will only add, that if Sir Samuel Romilly, or any other intelligent member of parliament, will seriously undertake the herculean task of revising our criminal code, he will do the most inestimable service to his country, and will gain more honour for himself than the most splendid triumphs of party can ever bestow.

ART. VII.—*Woman; or Ida of Athens. By Miss Owenson. 4 Vols. 12mo.* Longman. 1809.

WHILE most of our fair novelists are contented with describing the important distresses and entanglements of some young lady of fashion at her first *coming out*, and her many disagreeable *predicaments* with the Duke of ———, the Marquis of ———, Sir Harry ———, and the honourable Captain ———, Miss Owenson deserves great praise for stepping out of the high way of modern romance and seeking a little *novelty* for the subject of her *novel*. Thus, one of her heroines dances at the balls given by Catherine of Medicis; another at a fête champetre in the wilds of Connaught as the daughter of an Irish monarch; and a third is now before us, performing a pas seul upon 'the sacred hill of Æropolis,' before 'the portico of Euminieus,' or between 'the columns of the Parthenon.'

There is, certainly, something extremely attractive in the accounts of modern Greece and its inhabitants, given by some enthusiastic Frenchmen of late years, De Guy, Olivier, Savary, Spon, Garnery, and others; accounts which we should easily suppose well calculated to make a strong impression on Miss Owenson's romantic and poetical mind, and which, yet, we should hardly have expected to become the subject of a novel.

It seems, however, that to these sentimental tourists, Ida

of Athens is chiefly indebted for her existence; and it must be acknowledged that the most lying of our cold English travellers could hardly have been made to contribute to the production of so romantic an offspring.

Our fair readers must not recoil from the *antiquated* title of this work, under the false impression of being carried back to the age of Alexander or Pericles, about which they must well know that it is an unpardonable crime in a young lady of fashion to read, or even to have heard a single syllable. Still less are they to expect that their tender ears will be shocked by the barbarous admixture of gothic fiction, which we recollect to have been lately imposed upon them under the title of a 'Grecian Princess.' No—we can assure them that Ida of Athens, spinster, was married not many years ago at St. George's Hanover-square, to one — Osmyn, Esq. a general officer in the service of Catherine empress of all the Russias, that she is still alive, (for any thing we know to the contrary) and, unless banished to Siberia on the death of the emperor Paul (which we have no reason for supposing to be the case) is probably at this present moment, the 18th of February 1809, dancing her favourite pas seul before a brilliant assembly of bears at St. Petersburgh.

One circumstance, however, our love of truth will not permit us to conceal, though we are apprehensive the revealing it may be attended with considerable detriment to the sale of the book among the *better educated* part of the fair sex; but then we may hope that the damage will in some measure be repaired by the additional circulation which it will promote in the no less literary class of milliner's apprentices and lady's waiting-maids. This circumstance to which we allude with some degree of pain, is the uncommon profusion of hard names; Mount Hymettus, Piræus, Themistocles, Menander, Jupiter Olympius, Anadyomene, Phydias, Gymnasium, Epicurus, Latona, Apelles, Ariadne, Erectheus, &c. &c. &c. which must inevitably be too powerful for the nerves of well bred women, but will on the other hand be instantly comprehended by the aforesaid second class of readers to mean every thing that is soft, tender, and empassioned. But here again we have a remark to make which may tend to reconcile the higher rank of beauties, without offending the lower, and by the operation of which we may reasonably flatter ourselves that this criticism of ours will have a *positive* good effect upon the sale of Ida. Miss Owenson is quite as full of blunders in this part of her performance as any young lady would wish to be on so unfashionable a subject; and surely no fair reader of novels, however high in the ranks of the haut ton, will scruple to add Ida of Athens to her select li-

brary, when she is informed that, however great the display of learning, she presents at least a reasonable proportion of elegant ignorance.

'That Piræus, where the spirit of *Scylla* had breathed its destructive influence,' ought not to prove repulsive to the most gentle ear; nor need it be startled at the information that 'to Phryne, Apelles and Praxiteles owe the immortality with which their *Gnidus* and their Anadyomene have crowned them:' that 'a person rushing from the arch of the *Propylea* seized another in his arms;' that 'he permitted them to lead him to the *façade of Augustus*, to harangue him in the *Tour di Vento*, and point the whole force of their *virtù* against his ignorance in the lantern of Demosthenes;' that 'a deep flush passed like the tint of an *iris* across her cheek' (which, if it means any thing, means that Ida used to blush blue, red, yellow, orange, green, violet, and purple, all at once), and that 'she sometimes assumed the *spirited dignity of the young Diana*, as on the banks of the *Erotus* she led the mazy dance.'

There is yet another class of readers, besides those of fashionable young ladies and their femmes de chambre, to the opinion of which, (although much more confined than either of the former) Miss Owenson is not, we believe, by any means insensible; we mean that of reasonable, and well-informed persons, who now and then take up a novel for the sake of relaxation from the more important concerns, in the lively and interesting description of natural feeling, incident, or character. To these persons we must do Miss Owenson the justice of declaring that we have selected the foregoing instances of *incorrectness*, not out of contempt, but from a charitable wish to amend her style and regulate her fancy. She is, very much indeed, too fond of making a display of her reading on all possible subjects; and the air of pedantry which is thus thrown over her writings, becomes doubly and trebly ridiculous when it betrays her into the errors of ignorance. There is not the least reason why Miss Owenson, or any other lady should know how to spell every word in the Greek language correctly, or be acquainted with the life, actions, and character of every god and hero in Lempriere's Classical Dictionary. But then there is a very good reason why people should be cautious of talking about that they do not fully understand.

If Miss Owenson would take this admonition as kindly as it is meant, we should proceed a little farther in our remarks, and lecture her upon vices of style, which are still more worthy of her attention and amendment than the

affectation of learning. She possesses a very warm and lively imagination, the irregular sallies of which, might well have been overlooked in a first, and pardoned in a second, production of her genius; but now that she has stepped forward so often as a candidate for public applause, and must so often have been admonished of her errors, we think it rather inexcusable that the latest should be even the most sinning, in those respects, of all her performances. Surely Miss Owenson is, by this time, too experienced a writer to think such expressions pardonable as, 'like Aurora, the *extremities of her delicate limbs*,' (meaning her fingers and toes) 'were *rosed* with *flowing hues*;' 'Her recumbent form was indeed that of Mahomet's houri, but her *dream* seemed the *soulborn vision of a Lesbian Sappho*;' 'The enthusiasm, the *energetic feelings* of her character, seemed to find a *respondent* in the *impassionate* ardour of his;'—'Choral hymns *which rise like spheral strains, and sigh away into* silence;—'the *undulating form*'(of a lady dancing the dance of Ariadne) 'resembling the pure flame which the air wafts from its spiral direction,' (this is the first time we ever heard a female figure commended for *tapering* from the waist *upwards!*)' the hues of her complexion, now deepening from exercise, now *paling* from languor;'—'She poured nectar from a golden urn *with the air of an hamadryad*; so *ideal* was her form;'—her character, 'which lay unguardedly exposed to enterprize, yet seemed always endowed with an *unvanquishable* power of resistance;—'the *tempting fragility* of flowers;—'the playful *inebriety* of innocent gaiety;'—'the *charactery* of innocence and pleasure;'—'the *comminglement* of roses with cypress;—'slow and gentle *languishment*;'—'*Sylphid* form;'—'*inconsequent* pursuit.'—With a multitude of et cæteras that crowd upon the reader in every page.

Besides, the unrestrained luxuriance of Miss Owenson's fancy (we are sorry that she obliges us to speak our minds on so *delicate* a subject)—too often seduces her into a train of imagery which we are afraid, would alarm the apprehensions of Diana, even while 'on the banks of *Erotus* she leads the mazy dance.' Really, when we read of 'an age and character, which realizes the most perfect idea of the *most delicate pudicity*—every feeling *trembling* at its own expansion—every emotion *shrinking* back upon itself—instinctive modesty mingling its effusions with a new-born conscious bashfulness—and the sensitive delicacy of maturing youth—of 'the glowing fold, that leaves nothing to the dream of fancy;' of 'hearts capable of every higher, finer, dearer feeling, throbbing with responsive wildness against each

other's palpitation;' of 'sighs profoundly breathed, as sweetly mingled;' of 'that timid, gentle, *trembling* pressure, which virtue consecrated, and love so sweetly understood.'—We cannot avoid *trembling* a little for the fair writer, and wishing most sincerely that she would curb the unconscious fluency of her pen before she thinks again of setting it to paper.

Miss Owenson has, we believe, been very faithful on the whole, in her acknowledgments of assistance from the works of others; but we have detected two or three instances of petty larceny, from a book which (being anonymous) she perhaps thought to be public property—we mean, 'Translations from the Greek Anthology,' which were noticed in a former volume of this Review. However, as plagiarism is not a frequent offence of this lady, we think it needless to dwell longer on the subject, by pointing out the particulars in which she has offended.

Miss Owenson will, we trust the more readily forgive the freedom of our censure, when we assure her that we should not have taken the pains to bestow it on a worthless object. We should gladly enter at some length into the fable, conduct and management of her present romance, but that we think it would be doing a real injury to deprive any of its readers of the pleasure of opening it fresh and unprepared by a foreknowledge of its circumstances. The character of the heroine is drawn in many respects, with a very just, as well as a very glowing, pencil; and the union, which it is meant to exhibit, of inborn genius, sense, and modesty, with all the innocent freedom and genuine emotions of untutored nature, is heightened throughout the first volume by the contrasted features of the polite, the elegant, the sensual Englishman. Accustomed to judge of all mankind from his knowledge of *the world*, the mistake of this ill-fated voluptuary is pardonable in forming by the same rules his opinion of Ida who has lived all her days *out of the world*. The progress of his passion, and the alternation of his hopes and fears during the pursuit, are admirably well imagined and conducted; the interest which he gradually obtains in the heart, or rather in the imagination of Ida, is highly natural and consistent; and the final disappointment of his schemes of licentious happiness is an incident as skilfully wrought up in the execution, as it is poetically just in the conception.

One of the conversations which he holds with Ida, previous to this termination of his prospects, while he is still artfully urging his suit, and she (wholly unconscious of his object) alternately fanning the flame by her unsuspecting levity of manner, and throwing water upon it by her natu-

ral sense and purity of her mind, will be no unfavourable specimen of Miss Owenson's style; and we owe it her in reparation for the liberties we have taken.

'From the kiosk,' said Ida with animation, throwing down her pencil and leading the way, 'from the kiosk, when the day is bright and clear, as this is, we can at least behold the spot were those gardens were supposed to bloom.' The next moment they were both in the kiosk. Ida with all her awakened enthusiasm glowing warmly round her exclaimed, as she pointed towards the road that led to Eleusis. 'A little further on, towards the base of mount Pames, lie a cluster of ruins; they are supposed to mark the site of the Ceramicus and the academy; and you recollect, that it was on the road to the academy that the gardens of Epicurus spread their luxuriant shade.' She paused for a moment; the Englishman's eyes were fastened on her face; hers were strained towards the subject of her research. He beheld the kindling lumination of her vivid fancy diffusing its light over her countenance and animating her ardent expressions, as she continued; 'I think I see those beautiful gardens spreading on my sight; I behold the striking, interesting form of the elegant sage who sought the secret of true enjoyment in their shades.' And think you that he found it, Ida? 'If nature was his guide, how could he miss it?' she replied with animation, 'nature!' repeated the Englishman, in pleasurable surprize, 'are then the doctrines of Epicurus the dictates of nature! and do you acknowledge, Ida.' 'I always acknowledge,' she returned with simplicity, 'what I believe to be the truth, when Epicurus throws the stole of the graces over the form of philosophy; when he shows that true enjoyments are only to be possessed on the bosom of temperance, when he restores the senses to their dignity by placing them as the instruments of our gratification only as they are the pupils of our reason; when he paints happiness to be the object of man, and pleasurable propensities, in a natural sense, guided, corrected by social duties, in a relative one, the medium, in a word, when he inspires virtue by the utmost severity of example; when he teaches it by the severest persuasions of eloquence; when he dictates frugality, public love, firmness of soul, enjoyment of life and contempt of death; virtue and happiness are then surely the principles of his doctrine, and nature is its sole inspiration.'

'The Englishman, listened, wondered, admired, but was mortified, was disappointed. The young, the lovely woman whose heart he sought to interest, whose feeling he sought to awaken, undertaking the defence of his own principles in commencing the eulogium of a philosopher whose disciple he boasted himself, was but too flattering to his wishes, but too accessary to his designs; but when he beheld his ignorance of the doctrine he professed in her exposition of its laws; when he heard her preaching the pleasure she was calculated to bestow, yet inseparably connecting it with the virtue she was calculated to inspire, he was overwhelmed, he was silent, and he, whose sophistry had confounded, whose wit had dazzled so many women of greater

acquirement, stood vanquished by a creature, who, simple and inexperienced, referred to nature for every opinion she had formed as for every feeling she indulged. It was not till after a pause of some minutes that the Englishman recovered the power of addressing her.'

The national pride, and patriotism, and love of liberty, and hatred to tyrants, which the French travellers have taken so much pleasure in painting as the hereditary and unalienable characteristic of the modern, as well as of the ancient, Greeks, have been seized by Miss Owenson with all the enthusiasm which seems to have first impressed them on the imagination of the travellers themselves; they are incorporated with the work, and form the basis of the fable. How far the romance of 'Ida of Athens' may in this respect be considered as *historically true*, it is of no importance here to enquire; since, as a romance, it would neither be made better nor worse by the decision. It is quite sufficient to support its poetical veracity, that, towards the close of the last century, the flame of liberty so long suppressed, did for a moment blaze out again in various parts of Greece; but excited by casual circumstances, other circumstances occurred to stop its progress almost as soon as it kindled, and it must still remain at least questionable to a sober understanding whether the descendants of Themistocles and Epaminondas are worthy of the independence which they have lost.

With the transmigration of Ida and her family to England, our interest in the story almost wholly vanished; and we think that most part of the last volume might have been spared greatly to the advantage of the rest.

ART. VIII.—*Historical Account of the Charter-house, continued from p. 201?*

THREATS and entreaties having prevailed upon *William Trafford*, the new prior of *Charter-house*, to comply with the statutes, on the 10th of *May* 1537, he, and the major part of the convent took the oaths of renunciation and supremacy; but ten, nine of whom had subscribed to the succession in 1535, now absolutely refused, and in consequence were committed close prisoners to *Newgate*. These measures were preliminary steps to the destruction of the convent; for, in the following month, Prior *Trafford*, and his brethren who had subscribed, were wheedled into a *surrender of the monastery*, which accordingly took place by a formal deed for that purpose, signed by them, and dated the 10th day of June in the year 1537.

'The poor monks who had been sent to *Newgate*, shared a fate infinitely more dreadful than that of their brethren who fell by the public executioner, perishing gradually through want of food, air, and exercise.'

Our readers may judge for themselves whether enthusiasm or artifice dictated the following very curious declaration published by a monk called Darley, about the time of the subscription. We strip it of the quaint orthography, and awkward abbreviations with which it is disguised in the text because the matter of it seems to us more curious than the manner.

'I John Darley, monk of the Charter-house, had in my time license to pray with a father of our religion, named Father Raby, a very old man, in so much when he fell sick and lay upon his death-bed, and after the time he was *anelede (annealed)*, and had received all the sacraments of the church in the presence of all the convent, and when all they were departed, I said unto him, 'Good Father Raby, if the dead may come to the quick, I beseech you to come to me'—and he said yea, and immediately he died the same night, which was in the *clensyng days* (Purification) last past Año 1534, and, since that, I never did think upon him, to St. John the Baptist last past.

'Item, the same day, at five of the clock at afternoon, I being in contemplation in our entry in our cell, suddenly he appeared to me in a monk's habit and said to me, 'Why do ye not follow our father?' And I said wherefore? He said, 'For he is *inter* in Heaven next unto angels.' And I said, where be all our other fathers which died as well? 'He answered and said they be well, but not so well as he.' And then I said to him 'Father, how do you?' And he answered and said 'Well enough'—and I said 'Father, shall I pray for you?' And he said 'I am well enough, but prayer both for you and other doeth good'—and so suddenly vanished away.

'Item, upon Saturday next after, at five of the clock in the morning, in the same place, in our entry, he appeared to me again, with a large white beard and a white staff in his hands, lifting it up: whereupon I was afraid, and then leaning on his staff said to me, 'I am sorry that I lived not *to* (till) I had been a martyr'—and I said, I think *that he as well ye was a martyr*—and he said, 'nay—*Fox*, my lord of *Rochester*, (Bishop Fisher) and our father, was next unto angels in Heaven'—and then I said, Father, what else?—and then he answered and said, the angels of peace did lament and mourn without measure—and so vanished away.

'Written by me *John Darley*, monk of the *Carthows*, the 27 day of June, ye year of our Lord God aforesaid.'

After the suppression, 'the small remnant of the order retired to Bruges in Flanders,' where they remained till the reign of Queen Mary, when they returned by royal invitation

and were fixed for a time at the old Carthusian priory of Sheen in Surry. But in 2d Eliz. they were finally ejected. They then settled at Nieupoort in Flanders and continued here till the suppression of monastic orders by the emperor Joseph in 1783, at which time they were found to consist only of three monks and two lay brothers.

The next chapter contains some biographical notices of Sir Edward North, and Thomas Duke of Norfolk (beheaded A. 1571), the successive owners of the house. On the 9th of May, 1611, it was conveyed by Thomas Howard, Earl of Suffolk, to Mr. Thomas Sutton, for the sum of 13,000l. and on the 22d of June following, the purchaser obtained letters patent 'authorizing him to erect and endow a hospital and free-school within the same.' This foundation had been the favourite object of Mr. Sutton for many years preceding; but a thousand cross accidents, and powerful opposition from many quarters, had hitherto conspired to prevent its execution. As it was, he had the satisfaction of completing the business, and no more. For, perceiving his dissolution at hand, he hastened to secure its accomplishment by the nomination of a master, and by conveyance of all the estates specified in the letters-patent, to the governors in trust. On the 28th of November in the same year, he executed his will, and died on the 12th of December following.

Of the life, actions, and correspondence of this most opulent and munificent merchant, a detail is annexed, copious enough to satisfy the mind of the most determined antiquarian. His last will and testament alone occupies twenty pages, and the account of his costly funeral four or five more. But our limits will not admit of our making any selections from this part of the work.

'Scarce were the gates of the sepulchre closed upon Mr. Sutton's remains,' ere the ungracious nephew who had just attended as chief mourner at their interment, set up a claim to the possession of Charter-house, and of the estates settled for its support. A suit was instituted against the executors, and, after very heavy costs and delays, terminated in their favour by the decree of Lord Chancellor Ellesmere; but not till the king had generously exerted his influence for the success of the charity, in return for a douceur of 10,000l. paid him out of the fund appropriated to its establishment. It adds much to the opinion we must conceive of the *royal delicacy* from the above transaction, to find that Baxter, the claimant, was in the first place instigated to commence his suit by the courtiers, who afterwards suggested the propriety of that *little donation*. Among the time

serving sycophants who distinguished themselves on this occasion our readers will be more grieved than surprised at seeing the name of Sir *Francis Bacon*, whose letter to the King on the subject is a *damning* specimen of *perverted wisdom*.

The institution, as is well known, consists of two parts, the hospital and the school, which are thus designated in the letters-patent.

'One hospital house or place of abiding, for the finding, sustentation, and relief of poore, aged, maimed, needy, or impotent people;' and 'one free-school for the instructing, teaching, maintenance, and education of poor children or scholars;' the number of each being limited only to the free will and direction of the governors for the time being.

How far the revolutions of time may have diverted the stream from the original purposes of the founder's benevolence, it hardly lies within our province to inquire. The present state of the foundation is well known to a large number of our readers, and within the reach of enquiry to all; any extracts from this part of Mr. Smythe's work would, therefore, be superfluous; but those who are particularly interested in knowing the circumstances attached to it may, we believe, find as good information respecting them in the book before us as any where else. The description of the building, as it now stands, cannot, we conceive, be productive of much more *general* amusement, but we can recommend it as very full and particular to those who wish for that species of instruction. From the time of the final arrangement made by the founder's executors, the *history* of the Charter-house cannot be expected to be very eventful. We shall therefore dismiss the subject with one word by way of caution. If Mr. Smythe ever writes another book of antiquities, we hope he will first get rid of his fondness for sentimental nonsense, which is totally unfitted to the pursuit in which he is engaged, or indeed to any other species of study but that which leads to the composition of a Leadenhall-street novel.

ART. IX.—*Intolerance, the Disgrace of Christians, not the Fault of their Religion. By the Rev. Christopher Wyvill. pp.* 112. Johnson. 1808.

MR. Wyvill first gives a rapid sketch of the truth of Christianity. He next explains the causes which have impeded its more general diffusion among mankind. Amongst

these he reckons the secularity and hypocrisy of the clergy. But Mr. Wyvill thinks that the vice of intolerance has been more pernicious in its influence than either of these.

'Till intolerance be suppressed,' says the venerable divine and honest man, 'the blessings of the Gospel will continue to be very imperfectly enjoyed in Christian countries, and their communication to countries not yet illuminated with the light of our religion, if not absolutely precluded, will be slowly and reluctantly admitted. But in our zeal to destroy intolerance, it will behove us to shun that excess of it, which would prompt us to endeavour to destroy the established churches of Christendom. For ages after ages, let them be preserved; and, as the temper of the times may permit, let them be wisely simplified and brought nearer to the Gospel. The time will come, we trust, when by the universal spread of Christianity, and the accompanying increase of knowledge, learning, and benevolent zeal, the services of an endowed ministry may gradually become less necessary; and at last they may be wholly dispensed with, when the voluntary zeal of wise and good Christians, accepting no legal station, or emolument in the church, may supply their office with advantage. But in the present state of the world, it is evident that the religion of a great portion of men of education is little better than a nominal Christianity; and in the absence of the clergy, few would be found at once able and willing to instruct their ignorant neighbours, and capable to lead the public worship with dignity. The genuine interests of religion, therefore, will be best promoted, not, by endeavours to procure the destruction of ecclesiastical establishments; but by exertions for effecting their improvement, and for extinguishing that spirit of intolerance, which, in a greater or less degree, has disgraced them all.'

The intolerance which has been so generally exercised, and on so many occasions, even by those who, in other respects, have been almost unparalleled in virtue and in knowledge, shows how prone men are to usurp the tyranny of opinion. The instances of Sir Thomas More and of John Milton, are striking proofs of this; the first of whom was as intolerant towards the protestants as the second was towards the papists. More, who was a papist, applied the torture to the protestants in order to make them return to the track of their ancient opinions; and Milton, who was a protestant, argued that the worship of the papists ought to be tolerated neither in public nor in private, because it was idolatrous. Neither of them considered that they were thus making their own judgment the criterion of error or of truth, and that while they were labouring to extirpate all diversities of belief, they were, in fact, violating the most sacred precepts of the religion which they loved. That More, who lived in a darker age, and who had been nurtured in all the grossness

of popish superstition, should be anxious to repress the innovations of those whom he deemed enemies to the most holy truths is less to be wondered; but that Milton, who was a man of the most vigorous and comprehensive genius, and who had himself nobly vindicated the cause of civil and religious liberty, should strain his intellectual powers to justify intolerance towards a particular sect, is one of those inconsistencies of a great mind which we find it more easy to censure than to explain.

'In the British empire, the struggle between the friends of religious freedom and the powers of intolerance, has been long; and in different reigns attended with various success. Under the government of Cromwell, who probably was influenced chiefly by political considerations, a toleration was maintained for a few years, against a decided majority of almost every sect. In the reign of the first of the restored Stuarts, protestant intolerance seems to have prevailed against the will of the monarch; and in that of his bigot brother, popish tolerance was insidiously displayed in proclamations against the laws, and against the wish of the established church. Under the tolerant William, the famous but imperfect act of toleration passed; but in about ten years the same prince was obliged, also, to consent to laws enacting fresh severities against anti-trinitarian and Roman catholic christians. In the reign of Anne, the new toleration was scarcely maintained; and under the two succeeding sovereigns, religious rancour was abated, but no legal diminution of those or of similar severities, was effected in England; and fresh severities were enacted by the parliament of Ireland. But in the present reign, a melioration of the temper and principles of the nation, in that respect, has been proved, by successive relaxations in the code of persecution in England and in Ireland. These concessions in favour of the rights of conscience were considerable; and they were obtained, in the parliament of England, chiefly by the efforts of a most distinguished patriot*, and of a great philosophical statesman †, now no more; and in that of Ireland by an illustrious and still surviving benefactor ‡ of his country—men to whom the friends of humanity and liberty are deeply indebted, and cannot sufficiently express their feelings of gratitude and respect. By the influence, or with the approbation, of those generous and enlightened men, applications were addressed to each parliament, at different periods, for relief from some of the pains and penalties of our intolerant code; and those applications were grounded, not on the principle of duty, but on considerations of policy, or on the feelings of humanity. At that time, when government was disposed to repeal some of the most injurious statutes of that code, it was wisely done, not to press a principle too extensive for the subsisting pre-

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* Sir George Savile. † The Right Hon. Charles James Fox.
‡ Right Hon Henry Grattan.

judices of the public, or of the legislature ; but rather to propose, on narrower grounds, some partial concession, which they might hope to gain, by the assistance of government, from the imperfect candour of the times. By attempting more at those periods, by insisting on a complete restoration of the rights of conscience, immediately and at once, our excellent patriots would have lost those opportunities to raze to the ground some of the bulwarks of persecution. By availing themselves, with their accustomed wisdom, of those favourable moments, they lost nothing in principle; they gained every thing in practice, which it was possible then to gain ; and upon the whole, by their partial successes, an important advance was gradually made towards the extinction of intolerance.

' But since those concessions were secured by their judicious advice, and their assistance in parliament, alterations in the temper of the government, and in the situation of the country, have taken place ; which apparently, render adherence to their then successful policy no longer wise and expedient ; but rather recommend, that petitions on the more extended and more powerful principle of duty, remonstrating against every species of intolerance, should be brought forward now ; which, in the former periods of this reign, would have been premature and unwise. In the last session of parliament, it appeared but too plainly, that a change unpropitious to the cause of toleration had been effected in the councils of the state. On various questions of inferior moment to that cause, the weight of ministerial influence was thrown constantly, and with marked hostility, into the adverse scale; and, on the subsequent application for the grant of some further relief to the Roman Catholics, nothing but a patient hearing could be gained from the justice or liberality of parliament. Never was the cause of toleration pleaded with greater energy and wisdom, with more reason and eloquence, than it was on that occasion ; but it was thus powerfully pleaded in vain : never was the empire placed in a situation more imperiously commanding our rulers not to omit what justice and policy agreed in requiring : but the greatest impending danger, and the necessity to promote general union to avert it, and to secure the independence of the nation, in vain urged them to compliance. After having repealed some of their oppressive statutes, and suffered others equally harsh to sink into a state of dormancy, the enemies of toleration appear to think that nothing more can be justly required. From complaisance to the wishes of government, much more than from any principles of justice or Christian duty, they have gone thus far in the way of concession ; but they have reached that limit, beyond which they have refused to go, and have persuaded our rulers in their turn to comply with them. Dissidents they will allege in this happy country cannot be dragged to the stake and burnt ; persecution is not allowed to steep her hands in the blood of her victims. For ages these cruelties have been discontinued. And after what has been conceded in this mild and merciful reign ; of what have sectaries reason to complain ? The more sanguinary sta-

tutes which, though dormant, are still in being, probably will call forth no remonstrance from dissidents. It were useless to complain of laws which are hardly known to exist; which cannot be executed, and which must soon be expunged, though they should not be the object of complaint to parliament. But the dissidents have complained, and will never cease to complain, till a species of intolerance less violent than either the dormant or the repealed statutes, but not less contrary to justice and religion, shall have been discontinued. The test-laws form that species of intolerance. By those laws, dissidents are doomed to infamy, and to infamous punishments; to disability to serve their country; to privations of their rights as freemen; and to the penalties annexed by wiser laws to crimes of a felonious guilt. To obtain the repeal of those laws is, indeed, that object for which the dissidents will struggle; and to defeat them will be the anxious and unremitting endeavour of their enemies. Here at this strongest point of their position, the powers of intolerance have determined to make their stand; and here, the progress of concession too probably may be stopt, and the final extinction of intolerance may be delayed, till motives of policy and humanity, reinforced by the considerations of christian duty, shall have been pressed, with united force, on parliament and on the public.'

It is not a little to be deplored that those persons who are placed at the helm of affairs, and are invested with power for the good of their fellow creatures, have seldom the sagacity to discern the changes in public opinion, which demand the dereliction of old measures of policy and the adoption of new. Institutions, which are adapted to one state or degree of intellectual culture, are very ill suited for a different. This is the case both with political and ecclesiastical institutions; neither of which are accommodated to the genius of the people any farther than they accord with their habits and opinions. Institutions which are highly salutary under one set of habits and opinions may be profitless or even pernicious under a different. Since the invention of the art of printing, information of every species has experienced such a rapid diffusion as has been productive of great and striking changes of public sentiment. The set of religious opinions which were current in the reign of Henry VII. became new modified in that of Henry VIII. and had undergone, in the mass of individuals, such an entire subversion in the reign of Edward VI. as to necessitate a total alteration of the ecclesiastical system. The new opinions were adverse to the old system of worship. A change ensued, and a reformed liturgy was introduced. Mary made a violent but ineffectual effort to force the current of public opinion back into its ancient channel. A similar attempt, though the object was to repress the innova-

tion rather of political than of religious sentiment, cost Charles I. his life, and caused James II. to lose his throne.

Since the revolution, public opinion has been gradually taking a decisive turn in favour of a more general and extensive toleration; and, comparing the state of public opinion in the middle of the sixteenth and at the beginning of the nineteenth century, it may be doubted whether an ecclesiastical reformation were more wanted in the reign of Edward VI. than it now is in that of George III. In the reign of Edward VI. public opinion demanded the purification of the ceremonial and liturgy of the church from some of the superstitions of popery; in the present reign, does not public opinion even more imperiously require that the doctrine of the church should be separated from those absurd and mischievous tenets, which, whether they be the polluted growth of ancient popery, or of modern protestantism, are the disgrace of every rational establishment?

The church of England, as a protestant establishment, professes to venerate no other authority than that of the scriptures, and to make them the only rule of its worship and its faith. Did the church of England adhere to this profession no one would have reason to complain; for she would then bow only to that tribunal which all sects equally revere. All men who venerate the scriptures as a rule of holiness, might then come within the pale of the establishment; and religious discord might be absorbed in the unity of peace. But the church of England in fact pays, no more *exclusive* deference to the scriptures than the church of Rome. The church of Rome raises the decrees of its popes to a level with the precepts of scripture; and does not the church of England do the same with the doctrines of its reformers? The church of Rome does not allow its members to gainsay the traditions of its councils; nor does the church of England permit its ministers to contravene the decisions of its articles, however opposite they may be to reason and to the scriptures.

The church of England therefore stands as much in need of a reformation at this day as she did three hundred years ago. Her doctrine is indeed more below the general standard of biblical knowledge now, than it was then. But ought the doctrines of that church, which is patronized by the state, to maintain tenets which are in direct opposition to those of the most learned and enlightened members of the community? Where a government supports a particular religion ought it to be that of the ignorant, or of the wise? Ought it to be debased with superstition or illumined with knowledge? Should its doctrines tend to encourage vice or

virtue? These questions may be easily answered. An enlightened government must be most anxious to rule over an enlightened people. For it is the knowledge of the people which is the greatest ornament and the best support to such a government. A virtuous government will at the same time omit no opportunity of advancing the moral culture of its subjects.

The present ecclesiastical system was framed in a period of comparative ignorance and barbarism. The passions were, at the same time, heated by the late feuds with the Romanists; the scriptures were little understood, and many of the doctrines of the church were only a compromise between opposite interests and opinions. It seems therefore not a little extraordinary that such a system should have remained so long with only a few trivial alterations. In the time of Tillotson such a correction of the liturgy was designed as would have rendered it more acceptable to the dissenters of that time, and more comprehensive in its plan. But this salutary scheme was defeated by the intractable bigotry of the lower house of convocation, many of whose members were inflamed not only with spiritual intolerance, but with Jacobitical disaffection. Even if the proposed alterations had been effected, these popish protestants, (for such is the name which they seem to deserve,) would have made use of the plea to pretend that the church was in danger, and to make the whole kingdom a perturbed scene of religious and political strife.

At the time of which we are speaking, the cause of ecclesiastical reformation was favoured by the court. In 1689 king William, of glorious memory, issued a commission to ten bishops and to twenty of the clergy to consider of such alterations in the ceremonial and liturgy of the church as would tend to edification, to charity, and to peace. The commission which was established on this occasion was introduced in the following terms:

'Whereas, the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable, that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are in place and authority, should from time to time seem either necessary or expedient; and whereas the book of canons is fit to be reviewed, and made more suitable to the state of the church; and whereas, there are defects and abuses in the ecclesiastical courts and jurisdictions, and particularly there is not sufficient provision made for the removing of scandalous ministers, and for the reforming of man-

ners neither in ministers or people. And whereas, it is most fit, that there should be a strict method prescribed for the examination of such persons as desire to be admitted into holy orders, both as to their learning and manners: We, therefore, out of our pious and princely care for the good order and edification, and unity of the church *of England*, committed to our charge and care, and for the reconciling as much as is possible of all differences among our good subjects, and to take away all occasions of the like for the future, have thought fit to authorise and empower you, &c. and any nine of you, whereof three to be bishops, to meet from time to time, as often as shall be needful, and to prepare such alterations of the liturgy and canons, and such proposals for the reformation of ecclesiastical courts, and to consider such other matters as in your judgments may conduce to the end above mentioned.'

The reformation which was here intended, and which was frustrated by the obstinacy of the lower house of convocation, particularly by the envenomed bitterness of the prolocutor Dr. Jane, who embraced this opportunity of resenting the refusal of the bishopric of Exeter, which he had very *modestly* solicited the prince of Orange to bestow,—But the *refusal*, as Birch says, *rendered him for ever after a secret enemy to the court and to the revolution.*—Thus was the public good sacrificed to disappointed selfishness.

The following is the account which Birch gives of the proceedings of the commissioners.

'They applied themselves,' says he, 'closely to the work assigned them for several weeks. They had before them all the exceptions, which either the puritans before the war, or the noncomformists since the reformation, had made to any part of the church. They had likewise many propositions and advices, which had been offered at several times by many of our bishops and divines upon those heads, of which Bishop Stillingfleet had made a great collection. Matters were well considered, and freely and calmly debated; and all was digested into an entire correction of every thing, that seemed liable to any just objection. They began with reviewing the liturgy; and first they examined the calendar, in which in the room of *apocryphal* lessons, they ordered certain chapters of canonical scripture to be read, that were more for the people's edification. The Athanasian creed being disliked by many persons on account of the *damnatory* clauses, it was to the minister's choice to use or change it for the Apostles' creed. New collects were drawn up more agreeable to the epistles and gospels for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught of them was composed by Dr. Patrick, who was esteemed to have a peculiar talent for composing prayers. Dr. Burnet added to them yet farther force and spirit. Dr. Stillingfleet then examined every word in them with the exactest judgment; and Dr.

Tillotson gave them the last hand by the free and masterly touches of his natural and flowing eloquence. Dr. Kidder, who was well versed in the Oriental languages, made a new version of the psalms more conformable to the original. Dr. Tennisour having collected the words and expressions throughout the liturgy, which had been excepted against, proposed others in their room which were more clear and plain, and less liable to objection. Other things were likewise proposed, which were left to be determined by the convocation; as particularly, that the cross in baptism might be either used or omitted at the choice of the parents; and that a nonconformist minister going over to the church should be ordained according to the common form, but rather conditionally, in the same manner as infants are baptised, when there is no evidence of their being baptised before, with the addition of the episcopal benediction as was customary in the antient church, when clergymen were admitted, who had been ordained by heretics; of which manner of ordination Dr. Bramhall, Archbishop of Armagh, had given a precedent when he received some Scots presbyters into the church.'

Tillotson who at this time was dean of St. Paul's, wished that

'instead of all former declarations and subscriptions to be made by ministers, it should be sufficient for them, that are admitted to the exercise of their ministry in the church of *England* to subscribe one general declaration and promise to this purpose, viz. that they do submit to the doctrine, discipline, and worship of the church of *England*, as it shall be established by law, and promise to teach and practise accordingly.'

But the fair promise of an ecclesiastical reformation, which was exhibited more than a century ago has never since been seriously entertained by the government, nor cherished by the great body of the clergy. A few enlightened religionists have occasionally appeared who have endeavoured to revive the plan, and in 1772, it was supported by an association of very respectable individuals.—But the *higher powers* were evidently averse from the project.—They seemed to think that the *good things* of the church, which they possessed precluded the necessity of any change. The same sentiment was cherished by the Romanists previous to the reformation. Many were indisposed to engage in the attempt from indolence; but more from selfish apprehension. The truth of any doctrine was deemed a matter of little concern compared with the *lucre* of long-established error.

Have we any reason to suppose that a better spirit is diffused in the present times?—Are men become less worldly-minded? Will other interests yield to the interest of truth? Is not any project of ecclesiastical reform likely to experience a more vigorous resistance now than it did in 1772?

The violent antipathy which has since the year 1792 been engendered among a certain class of persons against every thing that wears the appearance of innovation, will immediately indispose them towards any plan of ecclesiastical reformation however wise and temperate it may be.—There are bigots enough left in the country to raise the cry that the church is in danger. The men who patronize the scheme will be branded as irreligious and profane, as infidels or atheists.—This is the sort of *praise* which they must expect. It is the homage which malice pays to candour, selfishness to charity, and falsehood to truth.

But we agree with Mr. Wyvill that the friends of reform ought not to be discouraged, but to persevere in spite of every obstacle. Truth will always ultimately dissipate the illusions of error. And this desirable event will take place sooner in proportion as its advocates are more strenuous and more firm.—But the only present benefit which the petitioners for a repeal of the obnoxious parts of the liturgy, &c. can expect to obtain is that good which must arise from the intellectual conflict which the discussion will produce.—This conflict cannot be too frequently renewed. The force of error must experience some diminution at every successive attack; till it finally falls never to be raised again.

In the time of king William, the cause of religious reformation, which was even less wanted then than at the present period, was supported by the most erudite and enlightened part of the bishops and the clergy.—The bench of bishops, at that time contained as much learning, piety, and worth, as have ever been seen united in the hierarchy of this country. Yet of these men the majority, who constituted the brightest patterns both of erudition and of virtue, promoted a revision of the liturgy and a salutary change in the ecclesiastical constitution.—It will be sufficient merely to mention the names of the bishops and clergy, who constituted the ecclesiastical commission in the time of king William, in order to convince the reader that a more resplendent blaze of intellectual and of moral excellence could hardly be produced in any times.—The commissioners were

'Dr. Thomas Lamplugh, Archbishop of York; Dr. Henry Compton, Bishop of London; Dr. Peter Mew, of Winchester; Dr. William Lloyd, of St. Asaph; Dr. Thomas Spratt, of Rochester; Dr. Thomas Smith, of Carlisle; Dr. Jonathan Trelawny, of Exeter; Dr. Gilbert Burnet, of Salisbury; Dr. Humphrey Humphreys, of Bangor; and Dr. Nicolas Stratford, of Chester. The twenty divines were Dr. Edward Stillingfleet, Dean of St. Paul's, and soon after Bishop of Worcester; Dr. Simon Patrick, Dean of Peterborough and soon after Bishop of Chichester; Dr. John Tillotson, Dean of Canterbury, and soon after of St. Paul's; Dr. Richard Meggot, Dean

of Winchester; Dr. John Sharp, Dean of Norwich; Dr. Richard Kidder, soon after made Dean of Peterborough; Dr. Henry Aldrich, Dean of Christ Church, Oxford; Dr. William Jane, Regius-professor of Divinity in the University of Cambridge; Dr. John Montagu, Master of Trinity College, Cambridge: Dr. John Goodman, Archdeacon of Middlesex; Dr. William Beveridge, Archdeacon of Colchester; Dr. John Batteley, Archdeacon of Canterbury; Dr. Charles Alston, Archdeacon of Essex; Dr. Thomas Tennison, Archdeacon of London; Dr. John Scott, Prebendary of St. Paul's; Dr. Edward Fowler, Prebendary of Gloucester; Dr. Robert Grove, Prebendary of St. Paul's; and Dr. John Williams, Prebendary of St. Paul's.'

Such were the men who were appointed to the important work of revising the liturgy of the church, and of improving the ecclesiastical constitution. Had not the temperate scheme which they had conceived, been defeated by the bigotry of a Jacobite faction, they would have left their descendants little to reform. But they have long been consigned to the dust; and no succeeding sovereign of these realms seems to have cherished that enlightened desire for a plan of *ecclesiastical comprehension* which was cherished by King William. But can any sovereign do himself greater honour or his subjects greater good than by treading in his steps, and by endeavouring to infuse the true spirit of christian charity into the religious system of these realms? There are, even at present, several bishops on the bench who would no doubt willingly concur in any recommendation of his majesty to divest the liturgy of that polemical matter which instead of being a source of holiness, is a cause of strife.

In the prayer which Christ delivered as a pattern to his followers, we have the perfect model of a devotional address to the Almighty Father of mankind. It constitutes, indeed, not the abstract ideal but the sensible reality of liturgic perfection. It shows what that mode of adoration ought to be in which the mind and heart join; in which the thoughts are elevated to heaven; the bad passions hushed to rest; and the kind affections awakened into life. It is that universality of benevolence, that comprehensive scheme of rational piety which renounces all speculative, all sectarian distinctions in the worshippers of God, which is inculcated in this prayer, and which all public liturgies ought to imitate. A national worship, which is compounded of invidious distinctions, and which seems to afford an exclusive encouragement to one denomination of worshippers, is not only a national disgrace, but a badge of impiety and intolerance. It is a mockery to the common understanding of men; and it insults the very Deity whom it professes to adore.

Does it become an enlightened government to say that God shall receive only one species of offerings; that only those shall worship him in the national church who assent to certain metaphysical notions of his attributes?—Is not God the father, the benefactor, and the friend of all who do well, not only in one nation but in every nation under heaven? Away then with that devotional jargon, which disgraces a part of our otherwise admirable liturgy, and which talks of the Godhead as if it were a visible or comprehensible essence, which excludes from the national sanctuary not only hundreds but thousands, who, if the church employed a more scriptural and more sound form of words, would enter it with joy, and would not leave it without a proficiency in holiness. These are times in which it behoves the lovers of virtue and of truth, of civil and religious liberty, to open their minds without disguise, and not to let either the church or the state perish for want of sober and honest admonition. We think it no small honour to be reckoned among those who have spoken our sentiments on this subject without any disingenuous ambiguity or hypocritical disguise. Though we are warm friends to the establishment, yet our partiality is not such as to render us blind to the defects of the system which we revere. With unfeigned sorrow we lament the residue of popish corruptions, which are still found in the doctrine of the church; and he is an enemy both to the church and to christianity who will contend that they ought not to be done away. The interests of piety and of knowledge demand the sacrifice of error on the altar of truth; and the legislature of the country will be wanting in its duty if it do not sanction the just, the beneficent, the glorious attempt. Many of the corruptions which are most to be deplored were discerned by the wisest theologues in the days of King William; and the increase of biblical knowledge since that time, has furnished more numerous means by which to distinguish the truly golden ore from the base alloy which impostors have mingled with the christian doctrine.

'Wise and good men,' says Mr. Wyvill, 'have repeatedly pointed out the propriety of various changes and omissions in our liturgy; and have expressed their wish, that subscription to a multifarious system of metaphysical doctrines might be discontinued; and the most abundant source of prevarication might be intercepted, by the substitution of a plain declaration of Christian faith, in the very words of Scripture, with an engagement to use the liturgy of our church when improved by the alterations alluded to. To such men as bishops Watson, and the not less worthy and liberal bishop Bathurst, and to their mitred brethren who, in 1772, signified to the episcopal bench their readiness, if encouraged by their ap-

probation, to concur with the reformers at that time—to those bishops who have since seen reason to concur with them in some competent degree—the important trust probably would be committed by the state, to propose such alterations in the liturgy; and such a mode, not of altering the 39 articles of religion, but the subscription to them, as in an easy and inoffensive manner would remove the objections of many excellent Christians, satisfy the scruples of many worthy ministers, and still effectually prevent the intrusion of improper persons into the official stations of our church. Doubtless, this would be ably and wisely done, if such persons, under due authority, should undertake the task to prepare the necessary correction of our public forms of religion. And where would be the possible danger to the church, if in this regular and legal way, improprieties were removed, which our first reformers saw, but were unable to remove; improprieties, some of which are contradictory to charity, as well as common sense; some are the errors, or countenance the errors of popery; and some afford, by their obscure but incautious expression, a sanction to those gloomy doctrines which too often lead their wretched votaries to the extremity of fanaticism, with all its concomitant miseries and absurdities.

'Guided by such men, acting with moderation and wisdom on these principles, it is highly probable, that the legislature would establish improvements in our liturgy, &c. which would be truly beneficial; and which could disgust no reasonable churchman. Our national religion would then be free from blemishes of less importance, indeed, than those which were removed by Cranmer and Ridley; but which are become more visible in this enlightened age: and possibly not less offensive to many excellent Christians than transubstantiation, and the worship of the Virgin Mary were to them. Many difficulties would then be removed, which at present bar the approach to the church, disgust free inquirers, and prevent that re-union with us, which is the earnest wish of the more rational dissenters. They who still adhere to the infallibility of Rome, who still retain the contradictions of transubstantiation, as not more incredible, not less warranted by the just construction of scripture, than those contradictions in the creed of Athanasius, which we retain, would be more apt to be converted to our purer faith, as we deem it, when it was freed from this obvious inconsistence, and brought nearer to the plain and simple religion of the Gospel. It was the wish of the wise and generous Tillotson, "that we were well rid of that creed;" and every churchman has reason to join him. With respect to the various denominations of protestants, who differ little from our church on any of the more momentous articles of religion, if they were no longer insulted by our penal laws, no longer disgusted by the obstinate retention of the faults and imperfections of our religious forms, our protestant brethren would more readily wave their minor objections to bishops and to a preconceived form of prayer.'

The reform, which Mr. Wyvill would recommend, instead of endangering, would secure the permanence of the esta-

blishment. It would cause no confusion, but it would dissipate the jealousy and put an end to the strife of sects. It would substitute charity for intolerance, and powerfully encourage christians of all denominations to worship God in the same sanctuary, in the spirit of amity and peace.

Dr. Paley has afforded a very cogent and satisfactory refutation of most of the popular and common-place objections which are urged against the policy and the usefulness of any alteration in the liturgy and the articles of the establishment, in his tract entitled, '*A Defence of the Considerations on the Propriety of requiring a Subscription to Articles of Faith, &c.*' This work of Dr. Paley was written when his intellect was in the maturity of its strength, and before any untoward circumstances had occurred to give a bias to his opinions. It may perhaps be worth while before we close this article to produce a few of his observations, which may perhaps conciliate the regard of certain persons who would treat our opinions, as well as those of Mr. Wyvill, with neglect and scorn. There are many who have not strength of mind to judge for themselves, or to draw a legitimate conclusion from the most apparent premises, who are ready to bend with obsequious servility to the real or the fancied authority of a fashionable name.

It has been a common objection that, if subscription to articles of faith were removed, confusion would ensue; that the people would be disturbed with conflicting opinions, and that the pulpits instead of enlightening the congregation would be clouded with the fume of polemical hostility.

'Now,' says Dr. Paley, 'that distressing many of the clergy, and corrupting others; that keeping out of churches good christians and faithful citizens; that making parties in the state, by giving occasion to sects and separation in religion; that these are inconveniences no man in his senses will deny. The question, therefore, is, what advantage do you find in the opposite scale to balance these inconveniences? The simple advantage pretended is, that you hereby prevent wrangling and contention in the pulpit. Now, in the first place, I observe that allowing this evil to be as grievous and as certain as you please, the most that can be necessary for the prevention of it is, to enjoin your preachers as to such points, silence and neutrality. In the next place, I am convinced that the danger is greatly magnified. We hear little of these points at present in our churches and public teaching, and it is not probable that leaving them at large would elevate them into more importance, or make it more worth men's while to quarrel about them. They would sleep in the same grave with many other questions of equal importance with themselves, or sink back into their proper place, into topics of speculation, or matters of debate from the press. None but men of some reflection would be forward to engage in

such subjects, and the least reflection would teach a man that preaching is not the proper vehicle of controversy. Even at present," says our author, "we speak and write what we please with impunity." And where is the mischief? or what worse could ensue if subscription were removed? Nor can I discover any thing in the disposition of the petitioning clergy that need alarm our apprehensions. If they are impatient under the yoke, it is not from a desire to hold forth their opinions to their congregations, but that they may be at liberty to entertain them themselves without offence to their consciences, or ruin to their fortunes.'

Some will object that great occasion of scandal would be given by separating the national worship from those tenets, which however mysterious or absurd, have acquired sanctity from long usage and gratify the prejudices of the people. Dr. Paley well remarks that there was much greater reason for this belief at the time of the reformation,

'*as the Popish ritual*, which was then fallen away, had a fascination and antiquity which ours cannot pretend to. Many were probably scandalized at parting with their beads and their mass-books, that lived afterwards to thank those that taught them better things. Reflection, we hope, in some, and time we are sure, in all, will reconcile men to alterations established in reason.'

Dr. Paley ridicules the affected apprehension of the sticklers for the old *mumpsimus* of the established doctrines, that any alteration would occasion turbulence or commotions in the state. 'Is not the whole danger,' says the Doctor, 'like the lion of the slothful, the creature of our fears and the excuse of our indolence? Was it proposed to make articles instead of removing them there would be room for the objection. But it is obvious that subscription to the thirty-nine articles might be altered or withdrawn upon general principles of justice and expediency, without reviving one religious controversy, or calling into dispute a single proposition they contained. Who should excite disturbances? Those, who are relieved, will not; and unless subscription were like a tax, which being taken from one, must be laid with additional weight upon another, is it probable that any will complain that they are oppressed because their brethren were relieved?'

'Let the church pare down her excrescences;—let her discharge from her liturgy controversies unconnected with devotion; let her try what may be done for all sides by worshipping God, in that generality of expression in which he himself has left some points; let her dismiss many of her articles; and convert those which she retains into terms of peace: let her recal the terrors she has suspended over freedom of inquiry; let the toleration she allows to dissen-

ters be made absolute; let her invite men to search the scriptures, let her governors encourage the studious and learned of all persuasions;—Let her do this,—and she will be secure of the thanks of her own clergy, and what is more of their sincerity. A greater consent may grow out of inquiry than many at present are aware of; and the few, who after all, shall think it necessary to recede from our communion, will acknowledge the necessity to be inevitable; will respect the equity and moderation of the established church, and live in peace with all its members.'

ART. X.—*Philosophical Transactions of the Royal Society for the Year* 1808.—*Part II.* (*continued from p.* 123.)

XVIII. Description of an Apparatus for the Analysis of the compound inflammable Gases by slow Combustion; with Experiments on the Gas from Coal, explaining its Application. By William Henry, M.D. Vice Pres. of the Lit. and Phil. Society, and Physician to the Infirmary at Manchester. Communicated by H. Davy, Esq. Sec. R. S.—Dr. Henry modestly prefaces his paper by observing that the object of his experiments is more to remove some of the obstacles which have impeded a just analysis of the aëriform compounds of hydrogen and carbon, than to acquire such facts, as may enable the chemical philosopher to decide the controverted question respecting their composition.

Vegetable compounds submitted to distillation at a temperature not below that of ignition, yield a variety of products, but principally *carbureted hydrogen gas*, or *super carbureted hydrogen*, more commonly called *olefiant gas*. The uniform fluids thus generated, are found to possess almost every degree of specific gravity, and to yield, by combustion, extremely different results according to the temperature at which they have been formed, the stage of the process at which they have been separated, and other modifying circumstances.

The analysis of these gases has hitherto been attempted by simple inflammation, performed by the electric spark with a known portion of oxygen. The first diminution is from the condensation of the hydrogen; another is made by absorbing the carbonic acid by potash; the quantity of oxygen unconsumed may be determined by eudiometrical tests. Such are the elements from which the calculation is formed. But Dr. Henry observes that in this estimate it is assumed that all the carbon is completely acidified; and moreover, that no part of it existed previously in the state of carbonic oxide; neither of which may be true. He further

observes, that he has found that the products of the combustion of the same gas varied considerably in different experiments, and that the carbon was not fully oxygenized, in consequence of the precipitation of charcoal in the act of detonation. The quantities also, which can be submitted in this way to experiment, are very minute; and there is considerable danger of bursting the glass tubes from the violence of the inflammation. To remedy these defects Dr. Henry has invented the very ingenious apparatus described in this paper. The principle of it is very simple; but a complete idea of all its parts can only be acquired by aid of the plate, which accompanies the Doctor's description.

The gas to be examined is contained in a cylindrical vessel open at bottom, and furnished at the top with a bent tube. The vessel is placed in another which has some water at its bottom, and by a stream of water being let into the second vessel, the gas is forced, pretty uniformly upwards, through the bent tube. This conveys it into another cylinder, containing oxygen gas placed in the water of a pneumatic cistern. The top of the bent tube is furnished with a metallic burner, and a wire of communication connects it to the earth. A metallic rod furnished with a copper bell passes through the vessel of oxygen gas, is contiguous at one extremity to the metallic burner, and at the other communicates with the prime conductor of an electrical machine. When the sparks are passing briskly, the stream of gas to be burnt is let in, and the process continued as long as is thought right: and afterwards the products are examined by the usual means adapted to this purpose.

One defect in this process Dr. H. acknowledges to be that part of the gas escapes inflammation. If this cannot be wholly avoided, its quantity at least may be diminished by admitting the stream of gas very slowly at first; and by stopping the process when the carbonic acid accumulates so much as to diminish sensibly the inflaming power of the oxygen. A second imperfection is, that the water absorbs some carbonic acid. But Dr. H. thinks that the quantity is so small, that it may be disregarded.

Dr. Henry relates the actual results of the inflammation of hydrogen gas, and olefiant gas; and having satisfied himself of the accuracy of the results obtained by this apparatus, he proceeded to the combustion of the gases from a variety of vegetable substances, and especially from those which it seemed probable might become economical sources of light. Of these he has observed,

'The inflammability of the compound gases, and their fitness

for the purpose of affording light, are directly proportionate to the quantity of oxygen required for their saturation. The olefiant gas therefore burns with the greatest brilliancy; carbureted hydrogen gas, though inferior, affords a dense and compact flame; but the carbonic oxide and hydrogen gas are entirely unfit to be employed as the means of artificial illumination.'

Numerous observations on the products of the distillation of different kinds of coal (tables of which are given in this memoir) have suggested some general remarks.

'1. The olefiant gas is a very sparing product of the distillation of pit-coal; being found only in the first portions, of which it does not compose five per cent. But both the quantity of this gas, and of all the aëriform products of coal, are very much influenced by the temperature employed.

'2. Sulphureted hydrogen gas is also most abundantly produced at the early stages of distillation. Its proportion varies from one to five per cent; and towards the end it disappears entirely. A part of this gas unites with ammonia, which is formed at the same time, and the compound (sulphuret of ammonia) is found among the condensed products.

'3. Carbonic acid gas appears only in an early stage of the process, and in small proportion, never amounting to five per cent. A part of this gas unites also with ammonia.

'4. The gas from coal undergoes a general diminution of specific gravity and combustibility, from the commencement to the close of the process. The specific gravity of the coal gas appears to afford a measure of its fitness for illumination, sufficiently accurate for practical uses; but does not bear an exact correspondence to the chemical properties of the gas as ascertained by combustion.

'5. The aëriform product of coal does not precisely answer to the characters of any one of the combustible gases, with which we are acquainted. The first product, however, of the distillation of common pit-coal, after being washed with potash, approaches very nearly in its properties to carbonated hydrogen gas. The gases, which surpass this in gravity are mixtures of carbureted hydrogen with olefiant gas, and perhaps a small proportion of carbonic oxide. The lighter gases, in addition to carbureted hydrogen, probably contain a variable proportion of hydrogen gas, and a small quantity of carbonic oxide.

'6. The most important difference among the varieties of coal connected with their application as sources of light consists in the quantity of sulphureted oxygen gas, which is mixed with their aëriform products; and it unfortunately happens that the coal, otherwise best adapted to this purpose, generally yields the largest proportion of this offensive gas. The only effectual method of purifying the coal gas from sulphureted hydrogen, on the large scale of manufacture, will probably be found, to consist in agitation with quick lime and water, comprising a mixture of the consistence of

cream. Simple washing with water by no means effects the complete separation.'

XIX. An Account of some Peculiarities in the Anatomical Structure of the Wombat, with Observations on the Female Organs of Generation. By Everard Home, Esq. F.R.S.— This is a curious and interesting paper. The habitudes of the wombat are thus described.

'It burrowed in the ground whenever it had an opportunity, and covered itself in the earth with surprizing quickness. It was quiet during the day, but constantly in motion in the night: was very sensible to the cold; ate all kinds of vegetables; but was particularly fond of new hay, which it ate by the stalk, taking it into its mouth like a beaver, by small bits at a time. It was not wanting in intelligence, and appeared attached to those, to whom it was accustomed and who were kind to it. When it saw them, it would put up its fore paws upon the knee, and when taken up would sleep in the lap. It allowed children to pull and carry it about, and when it bit them it did not appear to do it in anger or with violence. It appeared to have arrived at its full growth, weighed about twenty pounds, and was about two feet two inches long.'

The koala is another species of the wombat, partaking of its peculiarities. Mr. Home gives us a concise description of this animal, and of its mode of life.

One remarkable peculiarity is the structure of its hind legs, in which it differs in many respects from that of all other animals except the koala. There is a strong muscle passing from the fibula to the tibia, throughout their whole length. When it contracts, it pulls the fibula forwards, and produces a degree of rotation on the tibia, which turns the toes inwards. The muscle of the leg corresponding to the biceps flexor of the human subject is the antagonist to this muscle, bringing the toes back to a straight line.

The use of this muscle appears to be to throw back the earth while the animal is burrowing. But there is nothing at all similar to it in the hind legs of the mole or other burrowing animals.

The description of the female organs was drawn up at New South Wales, by Mr. Bell, an ingenious anatomist, of whom science was deprived shortly after by death. The uterus is double, with one common neck half an inch long, two lateral canals rise from the common neck on its posterior surface; they are about two inches long, having a semi-circular course, and terminated obliquely in the vagina. The uteri in the animals which were dissected, each contained an embryo; those orifices were filled up with a gelatinous matter, which lined also the coats of the uterus. Cutting

through this jelly there issued a quantity of thin pellucid fluid, accompanied by the embryo wrapped up in very fine membranes. The membranes did not appear at all connected by vessels, either to the uterus or the gelatinous matter.

From this description Mr. Home conceives these animals to be the connecting link between the opossum and the kangaroo. In this instance and in that of the kangaroo, (according to some observations contained in a former paper of Mr. Home's) there was no connection between the fœtus and the coats of the uterus. The fœtus is therefore nourished without a placenta; and it cannot be doubted that the gelatinous matter is destined to this purpose. Mr. Home thinks that the use of the lateral canals is to form this jelly, and to deposit it in the uterus: the reasons on which this opinion is founded appear satisfactory.

The stomach of the wombat has a glandular structure on the small curvature exactly similar to that of the beaver. A plate is given of it, inverted immediately after death, and distended with air.

XX. *On the Origin and Office of the Alburnum of Trees. In a Letter from T. A. Knight, Esq. F.R.S. to Sir Joseph Banks, Bart. K.B. F.R.S.*—Two hypotheses only, says Mr. Knight, appear in any degree adequate to account for the force by which the sap ascends. It is either propelled upwards by a contraction of the tubes which receive it, or the expansion and contraction of the cellular or laminated substance, which expands and contracts with change of temperature after the tree has ceased to live, might produce similar effects by occasioning nearly a similar motion, and compression of the tubes. The last of these hypotheses was formerly adopted by Mr. Knight. But some recent facts have shown him that neither is tenable.

He first ascertained by the help of coloured infusions that the tubes which descended from the annual shoots of young trees, were at their bases confined to that side of the stem from which they sprang, and to the external annual layer of the wood. All these tubes then were cut through by deep incisions: notwithstanding which, the sap passed into the annual shoots in the succeeding spring, all of which lived, and some grew with considerable vigour. Again, the leaves of trees, it is agreed, perspire most in summer; at which time therefore much sap must ascend; but at this period the tubes of the alburnum appear dry, or to contain air only. It is probable then that the sap does not rise at all through the tubes of the alburnum, and that those tubes serve for some other function.

It would seem then that the sap passes through the cellular substance; and by putting branches of trees into colour-

ed infusions, which had their cut ends perfectly closed, but some of their bark taken off, Mr. Knight found the infusion to have insinuated itself between the alburnous tubes, in many instances apparently through the cellular substance.

In the spring, incisions were made into the alburnum of the sycamore, near the root; the sap flowed abundantly both from the upper and lower side of the incision. But from similar incisions at the height of eight or ten feet from the ground, not the least moisture flowed. Mr. Knight infers therefore that the sap must have been raised by some other agent than the alburnous tubes, and have been by some means thrown into the tubes above the incision.

Mr. Knight concludes from hence that the sap ascends through the cellular substance. He supposes it to have a power of expansion and contraction; and to be so organised as to permit the sap to escape more easily upwards from one cell to another, than in any other direction. In consequence it will be readily impelled to the extremities of the branches. Much of the sap, he adds, will probably be accumulated in the alburnum in spring; when the powers of vegetable life are most active, and the leaves have not begun to transpire. The cellular substance may then discharge some of its contents into the alburnous tubes, from which it will flow if the tubes be divided, and the tree will be said to bleed. But as soon as the leaves are unfolded, and begin to execute their office, the sap will be drawn from its reservoirs, and the tree will cease to bleed, if wounded.

Upon this theory we cannot but remark, that with regard to the actual force which propels the sap, we are still, for any thing which is here observed, as much in the dark as ever.

XXI. *Eclipses of the Satellites of Jupiter, observed by John Goldingham, Esq. F.R.S. and under his superintendance at Madras, in the East Indies.*—Mr. Goldingham has prefixed to his tables some remarks on the sources of uncertainty, to which these observations are subject, and the consequent difficulty in determining correct differences of longitude, by comparing the times of observation with those in the tables. For a proper observation the air should be clear; the planet of a proper elevation; neither moonlight nor twilight; and the satellite not near the body of the planet. Even under all these favourable circumstances a difference in the goodness of the telescope will cause a difference in the time of observation.

'At Madras,' says Mr. G. 'we had two telescopes in use, constructed at the same time, in appearance precisely alike, and intended by Dollond to have been so in all respects; yet on repeated

trials, one was found to have a decided advantage of several seconds over the other, showing the emersions sooner, and the immersions later by that quantity.'

Mr. Goldingham's tables abundantly confirm the justness of these remarks. The longitude of Madrass, by numerous observations is $5^h\ 21'\ 14''$, or $80°\ 18'\ 30''$ east of Greenwich. Every observation almost in the first table varies from this by one or two minutes of time or more.

XXIII. *Electro-Chemical Researches, on the Decomposition of the Earths; with Observations on the Metals obtained from the alkaline Earths, and on the Amalgam procured from Ammonia. By Humphry Davy, Esq. Sec. R.S. M.R.I.A.*—In his celebrated Bakerian lecture Mr. Davy hinted at his having obtained a metallic basis of barytes, similar to the bases of potash and soda. Many difficulties, however, have occurred in the way of obtaining complete evidence on the decomposition of the earths; and Mr. Davy acknowledges that at present he brings forward the investigation in a state of imperfection; preferring the imputation of having published unfinished labours, to that of having concealed facts, which may tend to assist the progress of chemical knowledge.

Simple electrisation appears to decompose the alkaline earths, like the fixed alkalies; but the effect was so indistinct, and the complicated circumstances required for it, were such, that it caused a necessity to form other plans of operation.

Many other artifices were therefore employed; but in some cases the results were indistinct; in others the quantities produced were too minute for a satisfactory examination, or the heat generated was so great as to destroy the products immediately upon their evolution.

'Whilst I was engaged in these experiments,' adds Mr. Davy, 'in the beginning of June, I received a letter from Professor Berzelius of Stockholm, in which he informed me, that in conjunction with Dr. Pontin, he had succeeded in decomposing barytes and lime by negatively electrifying mercury in contact with them, and that in this way he had obtained amalgams of the metals of these earths.

'I immediately repeated these operations with perfect success; a globule of mercury, electrified by the power of 500, weakly charged, was made to act upon a surface of slightly moistened barytes, fixed upon a plate of platina. The mercury gradually became less fluid, and after a few minutes was found covered with a white film of barytes; and when the amalgam was thrown into water, hydrogen was disengaged, the mercury remained free, and a solution of barytes was formed.

'The result with lime, as these gentlemen had stated, was precisely analogous.'

From strontites a similar and speedy result was obtained

To procure an amalgam from magnesia the process must be longer continued, and the earth kept constantly moist. If sulphate of magnesia be used, instead of the pure earth, the amalgam is much sooner obtained. These amalgams either in the air or under water are decomposed; the earths are re-produced and the mercury revived.

To separate the metallic bases from the amalgam has been attended with much difficulty, and Mr. Davy is uncertain whether he has as yet perfectly succeeded. He says

'In the best result that I have obtained from the distillation of the amalgam of barytes, the residuum appeared as a white metal of the colour of silver. It was fixed at all common temperatures, but became fluid at a heat below redness, and did not rise in vapour when heated to redness in a tube of plate glass, but acted violently upon the glass, producing a black mass, which seemed to contain barytes, and a fixed alkaline basis in the first degree of oxygenation.'

It sinks rapidly in water, and even in sulphuric acid, though surrounded by globules of hydrogen, of two or three times its volume: it probably therefore is four or five times as heavy as water. It flattened by pressure, with the aid of a considerable force. In the air it is changed into barytes, and under water with great heat, and the evolution of hydrogen.

The habits of the metal from strontites are analogous to those of the base of barytes. That from lime has not hitherto been successfully separated. That from magnesia acts upon the glass, before the mercury is driven off. It seems, however, very similar to those which have been examined.

As the bases of the fixed alkalies have been denominated potassium and sodium, Mr. Davy proposes to call the bases of the alkaline earths, barium, strontium, calcium, and magnium. Magnesium (which would be more appropriate) has been already applied by Bergmann to metallic manganese. But why may not this be changed into manganesium?

The results of the inquiries concerning the other earths, alumine, silex, zircone, and glucine, have been less satisfactory. In operating upon silex, according to his original method, (viz. filling two gold cones with distilled water, in one of which some silex was put) an acid appeared in the one cone and an alkali in the other. But the acid proved to be the nitric, produced as in other electrical experiments of a similar nature; and the alkali proved an accidental ingredient of the silex. The powers of electro-chemical analysis are continually demonstrating the imperfections of the common chemical methods of separating bodies from each other. By operating upon a mixture of silex and potash, and of alumine and potash, brilliant metallic scales appeared; and in

each case there seemed an alloy to be formed of potassium and the base of silex or alumine; but in each case it was superficial, becoming white and alkaline as soon as it was exposed to the air. From the general tenor of these and many other experiments Mr. Davy says that,

'There seems very great reason to conclude that alumine, zircone, glucine, and silex are, like the alkaline earths, metallic oxides, for on no other supposition is it easy to explain the phenomena that have been detailed. The evidences of composition and decomposition are not, however, of the same strict nature as those that belong to the fixed alkalies or alkaline earths; for it is possible, that in the experiments in which the silex, alumine, and zircone appeared to separate during the oxidation of potassium and sodium, their bases might not actually have been in combination with them, but the earths themselves, in union with the metals of the alkalies, or in mere mechanical mixtures.'

Mr. Davy's opinion that ammonia is an oxide with a binary basis, has received a strong confirmation from a beautiful experiment first performed by professor Berzelius and Dr. Pontin. They electrified mercury negatively, in the voltaic circuit, in contact with solution of ammonia. Under this agency, the mercury gradually increases in volume, and when expanded to four or five times its former dimensions, becomes a soft solid.

The compound by exposure to the air reproduces ammonia and quicksilver, with the absorption of oxygen; in water ammonia and quicksilver are likewise reproduced, with the evolution of hydrogen. The Swedish chemists from these facts considered the new product to be an amalgam of mercury and the metallic basis of ammonia.

Mr. Davy has effected the decomposition of ammonia by means still more simple. A globule of mercury was put into a cavity made in a piece of muriate of ammonia, or carbonate of ammonia. It was placed on a plate of platina, which was made positive in the circuit of a large battery; and the mercury was made negative. A strong effervescence with much heat immediately took place; and in a few minutes the globule had enlarged to five times its former dimensions, and had the appearance of an amalgam of zinc. When the connection was broken off, its crystallizations rapidly disappeared, emitting ammoniacal fumes and reproducing quicksilver.

'An amalgam, but not so simple in its composition, may be formed without the aid of electricity. When mercury, united to a small quantity of potassium, sodium, barium or calcium, is made to act upon moistened muriate of ammonia, the amalgam rapidly increased to six or seven times its volume, and the compound seemed to contain more ammo-

niacal basis than that procured by electricity. But this matter is, of course, a triple compound.

Mr. Davy has not been able to preserve this amalgam or to separate the ammoniacal basis from the mercury. The moisture adherent to it is sufficient for its decomposition. The quantity of ammoniacal basis contained in it is exceedingly minute. When the amalgam is thrown into water, the quantity of hydrogen evolved is not above half its bulk. It does not contain in sixty grains of mercury more $\frac{1}{100}$ part of a grain of ammoniacal basis. The quantity of water necessary to revive it is hardly appreciable.

Mr. Davy concludes his important and interesting memoir with *some considerations of general theory, connected with the metallization of the alkalies and earths.*

'The more,' he observes, 'the properties of the amalgam obtained from ammonia are considered, the more extraordinary do they appear.

'Mercury by combination with about $\frac{1}{10000}$ part of its weight of new matter, is rendered a solid, yet has its specific gravity diminished from 13.5 to less than 3, and it retains all its metallic characters; its colour, lustre, opacity and conducting powers, remaining unimpaired.

'It is scarcely possible to conceive that a substance which forms with mercury so perfect an amalgam, should not be metallic in its own nature; and on this idea, to assist the discussion concerning it, it may be conveniently termed ammonium.

'But on what do the metallic properties of ammonium depend? Are hydrogen and nitrogen both metals in the aeriform state, at the usual temperatures of the atmosphere, bodies of the same character, as zinc and quicksilver would be in the heat of ignition?

'Or are these gases in their common form, oxides which become metallized by de-oxidation?

'Or are they simple bodies not metallic in their own nature, but capable of composing a metal in their deoxygenated, and an alkali in their oxygenated state?'

These problems offer most important objects of investigation; but the experiments which Mr. Davy has made in relation to them have been hitherto unsuccessful.

It cannot be doubted that the surprising facts developed by the genius and industry of Mr. Davy will ultimately greatly modify or it may be overturn the received chemical theories. That all the metals are really compounds there can be little doubt; and hydrogen (as is highly probable) entering into the composition of ammonium, a suspicion naturally arises that it may also be a principle of all the metals and perhaps of all inflammable bodies. A theory may therefore be defended which will resemble the phlogistic theory, in which hydrogen may take the place of phlogiston;

hydrogen united with an unknown basis will constitute the inflammable compound, and the same basis united to water would form the alkalies, acids, and oxides. But Mr. Davy allows that the received hypothesis is more distinct and simple, and ought not to be discarded unless rendered untenable by direct experiment.

'Whatever new lights,' proceeds Mr. D. 'new discoveries may throw upon the subject, still the facts that have been advanced, shew that a step nearer at least has been attained towards the true knowledge of the nature of the alkalies and the earths.

'Something has been separated from them which adds to their weight, and whether it be considered as oxygen, or as water, the inflammable body is less compounded, than the uninflammable substance resulting from its combustion.'

A still more general hypothesis might be framed. It seems certain that when there is chemical attraction between bodies, they are in opposite states of electricity; and by changing their electrical conditions their affinities are changed or destroyed. It is possible that the same species of matter, possessed of different electrical powers may exhibit different chemical forms.

'Whatever be the fate,' says Mr. D. 'of the speculative part of the inquiry, the facts however will, I hope, admit of many applications, and explain some phenomena in nature.

'The metals of the earth cannot exist at the surface of the globe, but it is very possible that they may form a part of the interior; and such an assumption would offer a theory, for the phenomena of volcanoes, the formation of lavas, and the excitement and effect of subterraneous heat, and would probably lead to a general hypothesis in geology.

'The luminous appearance of those meteors connected with the fall of stones, is one of the extraordinary circumstances of these wonderful phœnomena. This effect may be accounted for, by supposing that the substances which fall come into our atmosphere in a metallic state, and that the earths they principally consist of are a result of combustion, but this idea has not the slightest connection with their origin or causes.'

ART. XI.—*Caledonian Sketches, or a Tour through Scotland in* 1807, *to which is prefixed an explanatory Address to the Public upon a recent Trial. By Sir John Carr.* 4*to.* 2*l.* 2*s.* Matthews *and* Leigh. 1809.

WE think that every work ought to stand or fall by its own merits, without any invidious reflections either on the personal circumstances of the author or on his past productions. The compositions of the same person may and must vary in

excellence at different periods of his life. The power of intellectual exertion which is often affected by causes that escape common observation is never long the same. And even where there is no declension of mental strength, the choice of a subject which is less happy, may render the execution more imperfect. But if a man have composed a ridiculous or futile performance at one period of his life, there is no reason why the laughter or the contempt which it may have occasioned, should be transferred to another production of a different character or of superior ability. With respect to the present work of Sir John Carr we shall not suffer our judgment to be warped nor our opinion to be influenced either by his former publications or by the circumstances of a late trial, in which the knight was very ill-advised, in bringing an action against the venders of a burlesque representation of one of his former works.

In his explanatory address Sir John Carr has deprecated the imputation of having intended any attack on the liberty of the press; and he tells us that the sole ground of his legal complaint was not the text of the work entitled '*My Pocket Book*,' but only the frontispiece and the explanation, in which he was represented as describing the Irish as still practising the obsolete custom of yoking the plough to the tail of the horse. But surely this was too trivial and too absurd a thing to be made the basis of a legal prosecution. Sir John, indeed, seems to insinuate that he should not have fled for refuge to a court of law, however much he might have been chafed and galled by the satire of the pen; but the moment that a laugh was attempted to be raised at his expence by the tool of the graver, his mind bristled with indignation; and finding himself unable to endure the sharp strokes of his adversary, or to answer sarcasm by sarcasm, and repel wit by wit, he resolved very inconsiderately to call in the aid of John Doe and Richard Roe to assist him in crushing his assailant. But the design of Sir John was rendered frustrate by the judicial prudence of Lord Ellenborough and the good sense of an English jury. Sir John, indeed, says, 'if there was any press that I wished to obtain a victory over it was not the literary press but the caricature press,' but we fear that, in this instance, Sir John would not have been sorry for a victory over both! We must however confess that we rejoiced most heartily at the verdict that was given in favour of the publishers of '*My Pocket-Book*.' For if such a verdict had not been given, we are firmly convinced that the liberty of the press would have received a mortal wound. The freedom of literary discussion would have been destroyed by the feelings of disappointed authorship, calling on the courts of law to shut up the courts of criticism. We are no friends to

the licentiousness of the press; but we are convinced that, where the press is free, even its licentiousness must soon work its own cure, as long as truth is more powerful than error, and probity and good sense than knavery and imposture. If Sir John's Travels in Ireland were agreeably diversified with matter of instruction and amusement, with lively anecdote, and correct information, he might have laughed at the vain attempt to render him ridiculous and contemptible; but if they afforded a fair topic for banter and for jest, Sir John should have considered the author of 'My Pocket-Book,' as a useful monitor to him in any subsequent publication.

We shall now proceed to notice these Caledonian sketches of Sir J. Carr with as much impartiality and good humour as if he had never written any thing before, or as if a late trial had never taken place.

The sumptuous bill of fare which the knight has placed at the beginning of his work, in the contents of his chapters, will probably be sufficient to induce many persons who meet with his book, to sit down and regale their appetites on a repast which is rendered so piquant by variety. Sir John left London as he tells us 'in the delightful month of June.' He made a short stay at Cambridge in his way, where he talks of the Cam 'moving slowly and silently, as if conscious that it flowed through the seat of study and meditation.' We can readily pardon Sir John for assigning a sensitive personality to this muddy stream, when we recollect that Bacon and Milton, and Barrow and Newton have walked on its banks.

Natural curiosity induced Sir John 'to pay an early visit to the rooms which the illustrious Pitt occupied in Pembroke College,' where he says that he 'felt that glow of enthusiasm, which departed genius never fails to excite on the spot which it has rendered sacred by its presence.' If in this glow of enthusiasm, Sir John mingled that feeling of admiration which patriotic virtue excites, and that of regret which the loss of it must occasion, we cannot say that any room, in which Mr. Pitt either sat, read, or drunk would excite the same sentiments in us, who regard his administration as one of the most prodigal and disastrous which this country ever experienced. Sir John having eulogized Mr. Pitt, follows the example of Mr. Walter Scott in commemorating his great opponent Mr. Fox in a contiguous rhapsody of praise. Dr. Clarke, too, of Cambridge, receives a little of the unction of compliment of which Sir John evidently takes a large stock with him on his travels, and which he deals out with no unsparing hand by the way. Indeed many pages of his journal exhale the aroma of this delecta-

ble commodity. Sir John has been peculiarly happy in meeting with so many accomplished ladies and gentlemen, and such a rare assemblage of beauty, talents, elegance, and worth.

In his progress from the Cam to the Tweed, though it cannot be expected that our courteous knight should furnish us with any very novel information on such a beaten tract, yet in this as well as in the other part of his journey he produces some anecdotes, and amasses many desultory particulars, which will render his book a very pleasant lounge in an idle hour. If Sir John do not instruct us by the depth of his wisdom, yet he often tells a story with vivacity and ease, and indeed he is such a companion as a gentleman would not be displeased to have with him in a post-chaise, particularly in a dreary road.

Sir John enters Scotland through Roxburghshire, and highly celebrates the picturesque beauty of this frontier.

'The road to Jedburgh,' says he, 'lay through meadows, here of vivid green, there of a rich moss yellow colour; on either side were country seats, handsome plantations, winding streams, thick woods rising majestically above them crowned with luxuriant shrubs.'—'It is not possible to conceive any situation more romantic than that of Jedburgh; it is surrounded and in some parts intermingled with nurseries, orchards and gardens, which give it in this respect very much the resemblance of Upsala in Sweden.'—'Some of the best land close to Jedburgh lets at the very high rate of 6l. and 7l. per acre.'—'The inhabitants derive their principal support from a considerable woollen and small stocking manufactory, and bleacheries.'

Sir John says that the prison is small but clean and well ventilated, but he adds what seems a little irreconcileable with part of the description, that 'there is no yard for exercise, and no privies.' Sir John proceeds through Melrose to Edinburgh.

'The classical eye,' says Sir John, 'has discovered some resemblance between Edinburgh and Athens: the castle has been compared with the Acropolis, Arthur's seat with Mons Hymettus, and Leith and Leith-walk with the Piræus. If the North Lock and Cowgate were filled with water, Edinburgh would in a considerable degree resemble Stockholm which stands upon insulated ridges of rock. This romantic city is constantly presenting a new picture with the progress of the sun, and upon the change of the atmosphere and the season; the stupendous and magnificent rock and castle finely grouping with every surrounding object.'

Sir John certainly does not overrate the beauty of the New Town, but we agree with him that compared with the bustle and population of the Old Town, it has a rather melan-

choly air. The situation of Queen-street, which opens to the north,

'The fashionable evening promenade, is grand, beautiful beyond all description. The eye enchanted wanders over parks, plantations and villages, adorning a gradual slope of about two miles to the Frith of Forth, which exhibits a noble expanse of water; its shores decorated with every variety of rural beauty, and its bosom embellished with gliding vessels and rocky islets, whilst the elevated hills of Fifeshire and the mountains of Perthshire form a beautiful background to this magnificent scene.

'The number of handsome hotels,' says Sir John, 'were among the early objects of my admiration. Some of them are as splendid as any in London, and prove the rapid advance which Scotland has made in refinement. The rooms are elegantly furnished, and the servants tolerably clean and very attentive. Not many years since the inns afforded the most wretched accommodations, and the waiters were so filthy that it was whimsically said of them that, if you were to throw one of them against the wall, he would stick there.'

Our readers need not be afraid of visiting this learned capital from any dread of those nuisances which were too long suffered to be practised to the disgrace of a civilized society. At a very early hour every morning, the dirt is removed by carts, which are engaged for the purpose, and the winds soon purify the streets.

Holyrood House which certainly deserves a place among the curiosities of Edinburgh, has long afforded the Count d'Artois a place of refuge from the importunity of his creditors. The long room or gallery on the north side of the building, which contains the portraits of no less than one hundred and eleven Scottish kings, all of which are said to have been painted by one artist from the head of a porter, was employed by the count as a chapel, for the performance of mass, which, thanks to the religious indifference of the times, is now in no danger of being disturbed by the tumultuous frenzy of another John Knox.

The chamber in which Mary slept, is on the second floor.

'Her bed and the furniture of the room remain as she left them. The bed of crimson damask, bordered with green silk fringes and tassels, and the cornice of the bed is of open figured work, and considering its antiquity in good preservation. Behind the hangings of this room, in part folded back, is the door of a passage leading to the apartments underneath. Through this door it is said Lord Darnley and the conspirators entered on the 9th of March, 1566, and effected the murder of Rizzio. The closet, in which this sanguinary transaction took place, is in the north-west tower of the palace, and about twelve feet square, and opens into Mary's chamber

who was supping with the countess of Argyle and the ill-starred Italian, when the assassins dragged him away (although he clung to his royal patroness for protection) and butchered him in the adjoining chamber of presence, upon the floor of which some brown spots are shown, as the blood of the murdered musician.'

After reprobating the conduct of Elizabeth to the unfortunate Mary, and exemplifying from the common histories the well known jealousy which the English entertained of the Scottish Queen, sir John proceeds p. 65, to favour the reader with a parody which he says that he composed on, '*the golden days of good Queen Bess*,' when, 'his *muse* was *boyish*.' We shall quote one stanza of this, 'boyish' composition; and we believe that the reader will not desire more.

'She dress'd just like a porcupine and din'd just like a pig, sir,
And an over-running butt of sack she swallowed at a swig, sir:
Her brawny maids of honour ate and drank confounded hard, sir,
And droves of oxen daily bled within her palace yard, sir!
'Detested be the gluttony, &c.

This display of Sir John's '*boyish muse*,' proves at least that a late trial, in which the knight made so ridiculous a figure, did not make any addition to his previous stock of the *mauvaise honte* of authorship. Sir John says that he twice ascended the lofty hill called, 'Arthur's seat,' from which he adds that, 'the view is truly *superb*.' Surely sir John must have been indebted to his mercer for the loan of this epithet; 'The eye,' says he, 'ranges over the metropolis, the German ocean, the course of the Forth, a rich and populous extent of country, to the vast mountains of Benledi and Benlomond, until the Laverondş, otherwise Wallace Markers, preclude all further view.'

We were pleased with the following description of the Bridewell at Edinburgh, which is situated on the western side of the Calton-hill, and was finished in 1746, from a design of Mr. Robert Adam.

'It is a strong building in the form of the letter D, the whole is surrounded by a wall, between which and the prison there is an area. It consists of five floors; the upper one is used as an hospital and store-room. A passage passes along the middle of the semicircular part of the building, with apartments on either side. Those towards the outside are used as dormitories, and those on the inner side of the semicircle of which there are thirteen in each story, have an iron railing in front, and look into the inner court, which is roofed and glazed, and lights the whole. Every part is composed of stone or iron, except the doors. The bed-chambers, which are each about eight feet long by seven broad, and furnished with a bed on an iron frame, and a table, are lighted by a long narrow window,

the glass of which is fixed in a frame of iron and turns upon the centre. Upon the top of the house are large cisterns, which supply every part of it with water. In the entrance of the governor's house is a dark apartment with high narrow windows, which commands every cell, and enables the proper officers to see whether the criminals are at work without being observed by them. From this point of view, the interior resembles an aviary in form, and lightness of construction. The women spin and the men pick oakum; they are never permitted to hold any communication with each other, and they are not allowed to take any exercise but what their work affords. In summer they work from six in the morning till eight in the evening, and in the winter from sun-rise to sun-set. The prisoners wear a prison-dress, and their own is cleaned and preserved for them until the expiration of their confinement. I visited the kitchen, with which, as with every other part, I was highly gratified, on account of its arrangement and perfect cleanliness. The breakfast and supper of these prisoners is oatmeal-porridge and small beer, and their dinner, broth made of fat and vegetables, and those who perform more than their task-work are allowed bread to their broth, purchased by the produce of the surplus of their labour, and a larger portion of porridge. On Sundays they have a portion of meat. The whole institution is under the careful inspection of the magistrates and the sheriff of the county, whose visits are frequent and regular. As a proof of the salubrity of the prison, and of the excellence of its discipline, I am informed by one of the principal magistrates of Edinburgh, that although it has been used twelve years, during which it has constantly had upon an average not less than fifty persons confined in it, only four deaths have occurred in that period, and it is to be remembered, that many of the vicious of both sexes sent there frequently enter it in a state of extreme debility or disease, the fruits of a profligate course of life.

(To be concluded in our next.)

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*The Credibility of the Jewish Exodus, defended against some Remarks of Edward Gibbon, Esq. and the Edinburgh Reviewers. By the Rev. W. Cockburn: A. M. Christian Advocate in the University of Cambridge, late Fellow of St. John's College, and Morning Preacher at Woburn Chapel.* 8vo. Hatchard, 1809.

IT has been thought not a little remarkable by Mr. Gibbon and several other persons, who have had propensities to scepticism, that the miracles which are related to have been performed by Moses should have been seen by his contemporaries without being believed,

and should have been believed by the Jews of a later period, without being seen. The evidence of ocular demonstration, which is the strongest of which any fact is susceptible, is said to have been insufficient to produce a conviction of the reality of the miracles, among those who were living at the time, while the proof of tradition, which is commonly so much more weak, fallible, and erroneous, than that of sense, is deemed competent to produce belief in the modern Jews, respecting the supernatural occurrences which are recorded in the Old Testament. How this could happen, is certainly a difficult question, of which the Rev. W. Cockburn, Christian Advocate in the University of Cambridge, has attempted to furnish the solution. For this purpose, Mr. C. tells us very gravely, that there was 'a great difference between the situation' of the Jews 'and our own;' that 'the Exodus of Israel is no tale of modern times, that that event took place, if at all, in the infancy of the post-diluvian world;' that 'we can distinguish what is natural but uncommon, better than they could at that time;' that 'by them most natural effects might be thought miraculous;' and that 'in an age when common events produced the effects of miracles, real miracles might almost be mistaken for common events.' Mr. Cockburn also tells us that 'magicians and necromancers were very common' in the days of Moses; and that 'the three first miracles performed by Moses, were performed also by the magicians of Egypt;' and that, 'whether these surprising acts were the operations of infernal spirits, opposing the will of God, or of supernatural spirits fulfilling his inscrutable behests, or the mere deceptions of human art and subtlety: still it clearly appears that men's eyes were accustomed to behold unusual things, without ascribing them to God's agency, or, at least, without considering them as a proof of any exclusive rule of faith?' These are the primary considerations which the erudite sagacity of Mr. Cockburn presses upon our attention, before he proceeds to demolish, in due form, the objections of Mr. Gibbon and other sceptics to the marvels of the Exodus. For this purpose, Mr. C. endeavours to prove that Mr. G. and his associates have argued from false premises; that the ancient Jews did not behold the miracles of Moses with indifference, and that those miracles do not constitute the exclusive basis of the belief of the modern Jews.

ART. 13.—*The Constancy of Israel. An unprejudiced Illustration of some of the most Important Texts of the Bible; or a Polemical, Critical, and Theological Reply to a Public Letter, by Lord Crawford, addressed to the Hebrew Nation. Written, without Prejudice, by Solomon Bennett, native of Poland, and professing the Arts in London.* 8vo. pp. 235. Wyatt, Picket Street, Temple Bar.

MR. Solomon Bennett, the author of this work, is, in addition to his theological qualifications, an engraver of prints in line, and imitation of chalk, of portraits, &c. &c. at No. 63, Charing Cross. Of his style of engraving, he has exhibited a specimen at the commencement of the work, in a portrait of his own *agreeable* physiognomy, and many of our readers will, no doubt, think that he

shines more as a *professor of the arts*, than a champion of theology. Our reverend divines will not express much gratitude to Mr. Solomon Bennett for the following observation:

'I have often listened,' says he, 'in some chapels, to a crow from the pulpit with a human voice, saying, The Jews never read the fifty-third chapter of Isaiah, for fear they should be converted by this vision, and are strictly prohibited by their Rabbies from reading it. I testify that I have never heard of such a prohibition.'

'The innumerable Jews throughout our dispersion, to my knowledge, read, understand, and reflect on it also.'

Mr. Bennett says that 'the fifty second and fifty-third chapters of Isaiah relate to one and the same vision, pointing out a glorious and happy restoration;' that 'he personifies the Israelites in a single person as *his servant*, who suffered much from their enemies at the dispersion, not for their own iniquities indeed.' Again, he says, 'Isaiah foretells all the calamities and oppressions which attend our dispersion, yet not for our own crimes; and successively from Moses consoled the Israelites with comfortable hopes of a future and general restoration, more glorious and more agreeable to all minds, more animated and more particularly instructed in religious principles, but by no means alluding to a suffering Messiah, some think to press it out of that chapter.'

POLITICS.

ART. 14.—*Intercepted Fragment of Instructions from Bonaparte to one of his Ministers: found in Spain. By Thomas G. Smith, Esq. Merchant.* London. Ridgway. 1809.

WE are told in an advertisement, that these instructions were brought over by a merchant who lately made his escape from the interior of Spain, and that they were found in the possession of a Spanish soldier, belonging to the army of Romana, who had fallen in with a French messenger, whom he put to death. The instructions themselves are supposed to have been addressed by Bonaparte to his minister at Vienna. Whether these instructions be genuine or forged, we shall not waste our own time, nor that of our readers in discussing; but we must say, that if they be a forgery, the author, though he deserves blame in other respects, seems at least to deserve praise for the ability and penetration with which he has developed the probable sentiments and views of Bonaparte. The following reflections on what the Spaniards might, and what they ought to have done, if they had been in earnest in their wishes to establish a free government, and to rescue their country from the subjugation of France, are singularly just.

'If those who conceived the idea of opposing France, had been men of *tact*, men of talents, and equal to creating events, in short had they been *patriots*, such as the English government would feign have believed they were, they would have acted otherwise. Instead

of endeavouring to prop up the wreck of a fallen monarchy, with the effigy of a king who never will be suffered to leave France, they would have banished that king who had abandoned them, and they would have abolished his despotism; in the room of which they would have established a popular government, in whose defence the people would have felt an interest.

'A contrary mode of proceeding has been followed by consequences which it was easy to foresee. Nobles, who were already odious by the interest they had to keep their power, erected themselves into a tribunal, for the purpose of maintaining the ancient monarchy with all its impotence, instead of opposing to France the almost irresistible power of a revolutionary state.'

The following observations on the measures of the present administration, though coming from the pen of an enemy, suggest much wholesome admonition.

'The English, prodigal of their gold, of their good faith, and of their silly policy, were eager to favour the execution of measures planned without prudence, and undertaken without means, always hoping, notwithstanding a long experience of the contrary, that their gold would inspire energy and patriotism. Could they not see that what they took to be a popular insurrection was nothing more than the last struggles of a decrepit body on the point of expiring? Why did they not rather suggest the idea of a complete revolution, justifiable in every way, by the abdication of the Bourbons? They need only follow the same policy in South America, where doubtless they will pique themselves upon supporting the interests of Ferdinand VII., in order to give to France the ascendancy which she wishes to acquire there. And to carry to its height this their blind system, it will only remain for them to assist the Turks.'

The recent peace between this country and Turkey, will confer an interest on the following remarks, which were, at least, published before intelligence of that event had arrived; and, if these instructions be the genuine product of Bonaparte, they ought to operate as a restraint on the precipitate temerity of ministers in engaging this country in another contest, for the protection of the Turk.

'The minister at Constantinople is ordered to appear unconcerned at the negociations of the English with that government, whilst underhand he will endeavour to encourage them: so much is his majesty persuaded that a treaty of peace between those two powers would hasten the success of his views. For the Emperor fears, with reason, that the English, obliged to continue at war with the Porte, may at length see through the absurdity of a system, which hitherto has afforded them no indemnification for the many millions they have squandered, and that they may try to make amends for the fault they have committed, by attempting to take

Candia, Lemnos, and probably even the Morea, with a view to establish a settlement of Greeks, in order to prevent the French from drawing over to their side these people, who would furnish them with above 10,000 seamen.

'The wisdom of such a step is so evident, that it is surprising it ever should be put into the balance against the foolish hope of upholding an empire crumbling to pieces at all points. Nothing therefore can be more pleasing to his majesty than a treaty, which, by taking from the English all those advantages, will furnish France with a just pretext for making war against the Grand Seignor.'

ART. 15.—*Summary Review of the Evidence adduced upon the Charges against His Royal Highness the Duke of York.* pp. 24. Stockdale, Pall Mall. 1809.

THE writer of these few pages is an advocate for the innocence of the Duke of York; at least he does not make his guilt amount to any thing more than a *little indiscretion!!!*

ART. 16.—*Nightingale* versus *Stockdale. Report of the Trial in an Action for a Libel, contained in a Review of the 'Portraiture of Methodism;' tried at Guildhall, before the Right Hon. Lord Ellenborough, and a Special Jury, Saturday, March 11th, 1809. Taken in Short-hand by Mr. Bartram.* 8vo. Johnson.

THE interesting publication of Mr. Nightingale, entitled a PORTRAITURE OF METHODISM, was reviewed in the New Annual Register, for 1807. The notice of the work, which was very short, concluded with the following words, which constituted the principal ground of the present action. 'The evidence of a renegado shall never be admitted in our court. *There is a depravity indeed in this man's heart,* (if we may reason from his publication before us) *that unqualifies him from giving evidence in any court.* The methodists may be fools, but *their present historian is obviously a knave.*" Mr. Sedgwick was leading counsel for the plaintiff, and he certainly exerted himself most ably and most successfully for his client, for whom the jury found a verdict, with two hundred pounds damages. We are not among those who have made the business of reviewing, subservient to the purposes of moral defamation. We conceive that we have nothing to do with the characters of authors, any farther than as they are identified with their works; and so far, and no farther, we think ourselves justified in making the individuals themselves the objects either of censure or of praise. The trees of authorship, if we may apply a word not indicative of intellectual organization, to the *genus irritabile* of writers, may, like other trees, be known by the fruits which they bear. If a book be either dull in itself, or malignant in its tendency, the morality of criticism will not suffer us to compliment the author on the lustre of his intellect, or the benevolence of his heart. We do not think ourselves privileged to call knave or fool, as humour or caprice may suggest; but where an author will take pains to establish his

title to either of these appellations, we should be unjust to the public and to himself, not to ratify his claim. We fear that our brother-reviewer in the Annual Register, rather exceeded the limits of equitable censure, when he applied the term *knave* to the author of the Portraiture of Methodism; for that work has every appearance of being the product of an *honest* and impartial seeker after truth. We do not, however, arrogate to ourselves the right of sitting in judgment on any of our associates in the courts of literary criticism.

ART. 17.—*An Attempt to elucidate the pernicious Consequences of a Deviation from the Principles of the Orders in Council.* pp. 76. Tipper. 1809.

THE writer of this sensible pamphlet very forcibly argues that the occasional deviations from our orders in council, by which our ministers allow the importation of French brandy, Dutch butter, cheese, &c. &c. are very favourable to the enemy, and very injurious to the commercial interests of this country. The author remarks, that it is the policy of Bonaparte to connive at the exportation of such articles as enter at once into our immediate consumption, without employing any of our industry, but that he will not suffer any of our manufactures to be imported in return; that the articles which we thus procure, must therefore be paid for in hard cash; and, hence, that the exchange is greatly against us, and will be more. The author recommends the total exclusion of French brandy, &c. and the prohibition of all intercourse with the Dutch, as the best means of inflaming the discontents, by aggravating the distresses of that people, and of thus shaking the throne of king Louis. We have not space to state all the arguments of the author; but his pamphlet is deserving of an attentive perusal.

ART. 18.—*A View of the Political Situation of the Province of Upper Canada, in North America; in which her physical Capacity is stated, the Means of diminishing her Burden, encreasing her Value, and securing her Connection to Great Britain, are fully considered. With Notes and Appendix.* 8vo. pp. 79. Earle, Albemarle Street. 1809.

THIS view is the production of Mr. John Mills Jackson, who tells us that he inherited a claim to a large and valuable tract of land in the province of Quebec, and that he was resolved to settle on an estate which he had purchased in Upper Canada, where he had expended a considerable sum in improvements; but that considering neither his person nor his property secure under the system pursued there, he was obliged to relinquish the hope of its enjoyment. The lands which belonged to the crown, in Upper Canada, were by an act of parliament, passed in 1791, directed to be distributed among the American loyalists, with a reservation of a seventh part of every grant, as a provision for the clergy. A constitution on the model of the British, was, at the same time, formed for the government of the country, which was divided into two provinces.

'The English laws were adopted by the first legislature without tithes, poor rates, bankruptcy or game laws.' Could, says the author, 'any thing be wanted, with such a productive soil, intersected with the grandest lakes and rivers, to make the inhabitants most happy, but the pure administration of the blessings so liberally bestowed?' But he informs us that 'the beneficent intentions of the King have been defeated, the wisdom of the British Parliament frustrated, the civil officers and people oppressed, and even the salutary efforts of the Provincial Assembly overturned; the most, loyal, attached, and determined people, are become so aggrieved, enslaved, and irritated, that they view with delight the prospect of hostilities with America, in the hope of being freed from that Government to which they had once looked for security, liberty, and repose.'

The author moreover says that the 'wisdom of the British parliament in forming the constitution of the colony has been defeated, and the very reverse of a free government established,'

'In the 31st of the King, purporting to give to the Canadas the British constitution, the clause from the 18th of the King directing all monies raised in the colony to be accounted for before the House of Assembly, and to be appropriated by the said House, is introduced, that it might clearly appear as a fundamental part of the act: yet, in open defiance of this act, not only all duties levied under the 14th and 15th of the King, on articles coming into the port of Quebec, but all internal duties, as licences for retailing liquors, and all penalties and forfeitures levied under the said acts, are not appropriated by the Provincial Assembly, but drawn and applied by the Executive.

'The shopkeepers' adds the author, 'are the justices of peace; they have the means of extortion, and the power of enforcing payments; they are first the criminals, then the judges; and the Court of Appeal seems to be so constructed as to prevent an honest verdict from passing into effect. The practice of the Court is unjust, oppressive, and influenced; favourite attornies were made Deputy Clerks of the Peace, so that process might be entered and writs obtained most partially. The Crown Lawyer is allowed nearly seven pounds sterling for every criminal prosecution! an inducement to listen to trifling complaints, and prefer frivolous indictments, when if power was gratified, and independence harrassed, it was a sufficient excuse for an inflated contingent account.'

We are extremely sorry to learn from this account that great disaffection towards the mother country prevails both in Upper and Lower Canada. By putting an end to the exercise of arbitrary power in particular individuals, by securing to the inhabitants all the blessings of a free government, the aversion of the colonies from the parent state might be appeased, and a reciprocal good will, arising from a common interest, restored; but if the causes of discon

tent, which are specified in this pamphlet, are suffered to increase, the separation of Canada from this country is no very improbable event. And when we consider that we are almost excluded by the wide spread domination of Bonaparte from the purchase of naval stores in Europe, and that the Canadas alone could in a few years produce more hemp, timber, iron, tar and turpentine, than the British navy would consume, we think that it behoves the ministers of this country not rashly to forfeit the friendship or to provoke the enmity of a people who are capable of rendering us such important service in our greatest exigencies.

ART. 19.—*The Indagator; or the Lawfulness and Unlawfulness of defensive and offensive War considered; by which the true Warriors are contradistinguished from the Pagan Heros, adapted to the present Times. By Sparkes Molitor.* 8vo. *pp.* 141. Button. 1809.

MR. Sparkes Molitor is, we have no doubt, a very well-meaning man; but he expresses himself in such a manner as is far beyond the sphere of our comprehension. Take a specimen from p. 44. 'The iniquity and malice of man, which, "the angry fellows" devour and rebuke through their wrath and indignation, *doth not belong* at all to the ordinance of God, but merely to the Turba; which overturns and lays waste kingdoms and countries, and changeth the earth into burning sulphur, *mercury and sal.* When the giants and tyrants *shedded* innocent blood, then came the anger of God with its officers and *slayed* the children of Israel and brought the sword of the *Turba* upon them, whence all wars arise; for, the wisdom of God is without wars: therefore no war can originate from the *divine* order of eternal nature.'

We will produce one more instance of this writer's theological or philosophical profundity, which defies the reach of our shallow understandings, 'God and Christ *are not*' two distinct beings; "Christ is God, and there is not another. In his manifestation thou may *distinguish seven* beings, yet beside or beyond the *manifestation* of God is without *any* being. The beings are only his manifestation.'

POETRY.

ART. 20.—*Poems by Miss Evance. Selected from her earliest Productions to those of the present Year.* Longman. 1808.

THESE poems seem the production of an elegant but rather desponding mind; they abound with pathos and sentiment. Some of the sonnets are equal to those of Bowles, which they much resemble, and the rest of the poems, which are on various subjects, manifest sensibility, delicacy and taste. We will select one, which is not the best in the collection, but which will serve as a sample of the average merit of the whole,

'Gentle Eve had blush'd adieu—
Soft the twilight breezes blew;

Faint appear'd the western star,—
O'er the tufted woods afar;
Soon the silver orb of night
Rose majestic on the sight,
From the grove that wav'd before
A peasant's humble cottage door:
O how tranquil was the hour!
My bosom felt its soothing pow'r;
I paus'd—and silent gaz'd around,
And listen'd for each rural sound.
Low the woodbine-scented breeze
Rustling creeps among the trees;
Then I softly gently heard
The twitter of the nestling bird:
While across the forest dell,
Tinkled faint the cattle's bell;
Soon a strain of music near
Struck with sweet surprise mine ear;
It came from that secluded spot
The peasant's lowly peaceful cot,
There the mother sang to rest
The babe she folded on her breast —
It was a hymn, or evening pray'r
A simple melancholy air;
It spake her tenderness and love,
Her pious hope and trust above.
O there is more of magic found
In such a plaintive artless sound,
More that will touch and melt the heart,
Than all the studied tones of art!
'I saw her kiss her darling's form,
And place it in the cradle warm;
Then, cautious stir her little fire,
To cheer her boy's expected sire:
While oft she listening paus'd to hear
Whether his well-known step drew near;
Then to the open'd door she came,
And look'd and sigh'd her William's name.
Bright was the flame that o'er her face
Flashing disclos'd its artless grace;
But brighter did her smiles appear,
When she beheld his form so dear,
And with affection's language sweet,
Flew swift his homeward steps to meet.
Ah! did not that enraptur'd smile
Repays the weary husband's toil?
Repay—O toil itself will prove
Delight, endur'd for those we love!
And how mistaken then are those?
Who say, that pleasure only glows

Where Fortune spreads her treasures gay—
O 'tis Affection's lovely ray
That brightens all—Affection cold,
Vain are our stores of glitt'ring gold;
They will not teach us to possess
The fleeting form of Happiness.
She, Angel wand'rer from above,
Can ne'er be brib'd to smiles of love;
But'tis in calm Affection's breast
That most on earth she loves to rest.
Ah poverty! why should we dread
Thy lone obscure, and humble shed?
How oft beneath its roof are seen
Content, and Love, and Peace serene,
And Virtue's undistu'b'd repose,
And all the heaven Devotion knows.
For these, not wealth—my pray'r shall be;—
Rich blessings these, tho' giv'n with Poverty!'

We hope to have other occasions of noticing the poetical productions of Miss Evance in our literary journal.

NOVEL.

Art. 21.—*The Towers of Lothian: or the Banks of the Carron. A Scottish Legend, 4 Vols. By the Author of the Two Pilgrims.* Holmes *and* Whetterton. 1809.

TO those who love the horrid, the marvellous, and the improbable, the Towers of Lothian will afford ample amusement. In this tale, they will find beauteous ladies imprisoned by tyrant husbands after having murdered their lovers, and set fire to their castles, stern and inexorable fathers, who sacrifice their daughters for ambition to the men whom they detest, and who meet their own death by poison as a reward for their cruelty. Then we have direful caverns, frightful moats, and draw-bridges, which lead to gloomy castles, with round towers and long winding galleries; monasteries with good friars and bad, and convents out of number filled with agreeable nuns and dignified lady abbesses. Out of these materials four volumes of stupidity are spun. The affectation of writing like Mrs. Radcliffe would spoil a story more judiciously combined than the Towers of Lothian, and the author has most woefully mistaken his talents if he imagines that he can excite any interest by this style of writing. The work may please a hundred silly women who love to kill their precious hours, by poring over any thing that makes its appearance in the shape of a novel! but no person of taste or common sense can toil through these four volumes, and say that they met with any thing but common-place remarks, vapid narrative, and a dull conclusion. The endeavour to blend the story with characters in the English and Scottish history is so very clumsily performed that it adds to the deformity of the whole. The birth of the young Earl of Nithisdale is not at all cleared up nor explained, and the preservation of the young Earl of Lothian is equally improbable and

unaccountable. Half the materials which are huddled together in these volumes might in the hands of a person even of moderate discrimination and ability have been wrought into an instructive and pleasing tale.

MEDICINE.

ART. 22.—*Remarks on the present State of the Lunatic Asylums in Ireland; and on the Number and Condition of the Insane Paupers in that Kingdom; with an Appendix containing a Number of original Letters and other Papers connected with the Subject. By Andrew Halliday, M.D.* 8vo. Murray.

MUCH praise is due to Mr. Charles W. W. Wynne for his humane effects to form proper asylums for the pauper and criminal lunatics of this kingdom. Dr. Halliday seems to have committed a kind of a bull in professing to treat of the present state of the lunatic asylums in Ireland; since he tells us that there are none in existence. This is not, however, accurate. There is one we find, at Dublin; another, as we learn from one of his correspondents, at Downpatrick; and in the county of Clare, there is a small asylum, attached to the county infirmary: this is the case too with some other of the county infirmaries. These institutions, however, are obviously insufficient for the necessities of the country; and the poor lunatics are mostly suffered to roam at large, either objects of terror when outrageous; or of sport and ridicule when harmless. We cannot omit one trait in the character of the poor oppressed and insulted Irish peasant. He thinks it an indispensable duty to share his morsel with the wandering maniac, so that the burden of the support of these miserable objects falls principally upon those who are half famished themselves. Can there be a more bitter libel upon the government, and the aristocracy which supports it?

We must give the benevolent writer of this little tract credit for the best intentions in his attempt to call the attention of society and the legislature to the situation of so considerable a body of our suffering fellow creatures in the sister kingdom. His situation, residing we believe, at Manchester, has been unfavourable to his inquiry. But he has done his utmost, and whatever may be the success of his endeavours, we doubt not but he will reap the best reward in the approbation of an approving conscience.

ART. 23.—*Important Researches into the Existence, Nature, and Communication of Venereal Infection, in Pregnant Woman, New-Born Infants and Nurses, by the late P. A. O. Mahon, Chief Physician to the Venereal Hospital de Vaugirard, &c. &c. &c. at Paris. These are contrasted with the new Opinions of the late John Hunter upon this Subject, together with Observations, by Jesse Foot, Surgeon,* 8vo. 3s. 6d. Becket. No date.

THE opinion of Mr. Foot, seems to be that the farther a writer has lived from his own days, the greater is his authority; and, in consequence we have the comfortable assurance, that knowledge is not regressive, but retrograde.

If we are to believe him it is our business now to trace back our steps in order to recover our lost ground, and to recur to the knowledge of half a century ago. If this be so, medicine is truly in an unfortunate predicament, for certainly nothing can be more vague, inconsequential and unscientific than the theories in behalf of which Mr. Foot so strenuously pleads. In the treatise of M. Mahon, we have a complete specimen of that sort of unsatisfactory reasoning, which we hope to see banished from whatever assumes to itself the name and dignity of science. In the description of symptoms called syphilitic, we find neither precision nor method. They are made to be so numerous, and so much diffused over the body, that any thing or every thing may be called so. Disputes must be endless without accurate diaghostic symptoms. In M. Mahon's histories we are told of healthy infants becoming syphilitic without contagion, the disease having lurked in their blood. Does an English surgeon exist, who can believe such a tale?

How far the children of parents affected with syphilis, can be healthy, and what (if they are diseased) are their peculiar diseases, we wish to be dispassionately investigated. That they cannot have a true syphilis, without the application of virus, we have no doubt; nor has any one, we believe, on this side the channel, except Mr. Jesse Foot. We have seen nothing in M. Mahon's treatise to make us alter this opinion. It is a very poor composition; and it is moreover disguised by a bad translation, which is in parts nearly unintelligible.

MISCELLANEOUS.

Art. 24.—*Prostitutes Reclaimed and Penitents protected: being an Answer to some Objections made against the Principle and Tendency of the London Female Penitentiary, with Observations on Licensed Brothel-houses, and on the Means of discouraging Prostitution. By William Blair, Esq. Surgeon of the Lock Hospital and Asylum, the London Female Penitentiary, the Bloomsbury Dispensary, and New Rupture Society, &c. Member of the Royal College of Surgeons, and of the Medical Societies of London, Paris, Brussels, Aberdeen, &c. &c.* 2s. Seeley. 1809.

Art. 25.—*The Remonstrant; being a Letter to Mr. William Hale, in Reply to his Address to the Public upon the injurious Tendency of the London Female Penitentiary. By G. Hodson.* 1s. Conder. 1809.

Art. 26.—*Cursory Remarks on a recent Publication, addressed to the Public, upon the dangerous Tendency of the London Female Penitentiary, &c. &c. By Juvenis.* 8vo. Williams. 1809.

WE noticed the 'Address' of Mr. Hale, to which the above three pamphlets are a reply, in our last Number, pp. 220, 221, in which the reader will please to insert the word 'not' after 'ought' in line 10, p. 221. We have already given our unbiassed opinion on the probable effects of the London Female Penitentiary. The principle on which the institution is founded, is certainly beneficent, and we

trust that virtue and happiness will, in a majority of instances, be the result. The experience of the Magdalen Hospital certainly favours this conclusion. That hospital was established in 1758; since which period there have been near four thousand admissions. Of these it is without any exaggerations of probability, supposed that at least two thirds of the whole number have been reclaimed and become useful characters in society. But Mr. Hale thinks that 'the effect of this new institution will be to increase the sum of prostitution,' and that 'its principle is wholly unsupported by the word of God.' These objections have been very ably and very satisfactorily refuted by Mr. Blair, Mr. Hodson, &c. We particularly recommend the perusal of Mr. Blair's pamphlet as well as that of Mr. Hodson. When Mr. Hale asserts that such institutions, as the London Female Penitentiary, are not supported by the injunctions of Christianity, he might as well have argued on the same ground, against infirmaries and hospitals. Christianity warmly inculcates the GENERAL PRINCIPLE OF BENEVOLENCE; but it leaves the practical modifications to the discretion of individuals. Whatever only tends to lessen the sum of vice and misery or in any way to mitigate the wretchedness, and the depravity of mankind, cannot but be countenanced by Christianity. It is consonant to its genius and in unison with its precepts. That Magdalens and Penitentiaries of this description are not novel things, Mr. Hale might have learned from the life of Ignatius Loyola, the father of the Jesuits, who founded an hospital at Rome for the reception of those unhappy persons who were desirous of abandoning the paths of prostitution. He endowed the institution which he established, with a large sum of money; his example was followed by many persons, and particularly by Leonora Osoria, the wife of John Vega, ambassador to Charles the Fifth. Several ladies of quality interested themselves in the reformation of these poor destitutes. But the establishment itself exposed Loyola to a torrent of obloquy, as is said by Ribadaneira, who is quoted by Bayle.—When Loyola was told that the pains which he was taking for the conversion of these prostitutes was only so much time lost, and that they would soon be again sunk in the vortex of their former infamy, he replied that he should think his labour well bestowed if he could keep them only for one night from offending God. Great good sense, piety, and humanity characterise the observation. He who can make virtue respected or vice loathed, who can produce bliss or alleviate woe, only in some of the fractional parts of life, is a benefactor to his species. The impulses of philanthropy have incited us to make these remarks in favour of an institution which we believe to be principally supported by persons whose theological tenets are very adverse to our own. But CHARITY IS OF NO SECT.

ALPHABETICAL CATALOGUE

Of Books published in March, 1809.

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